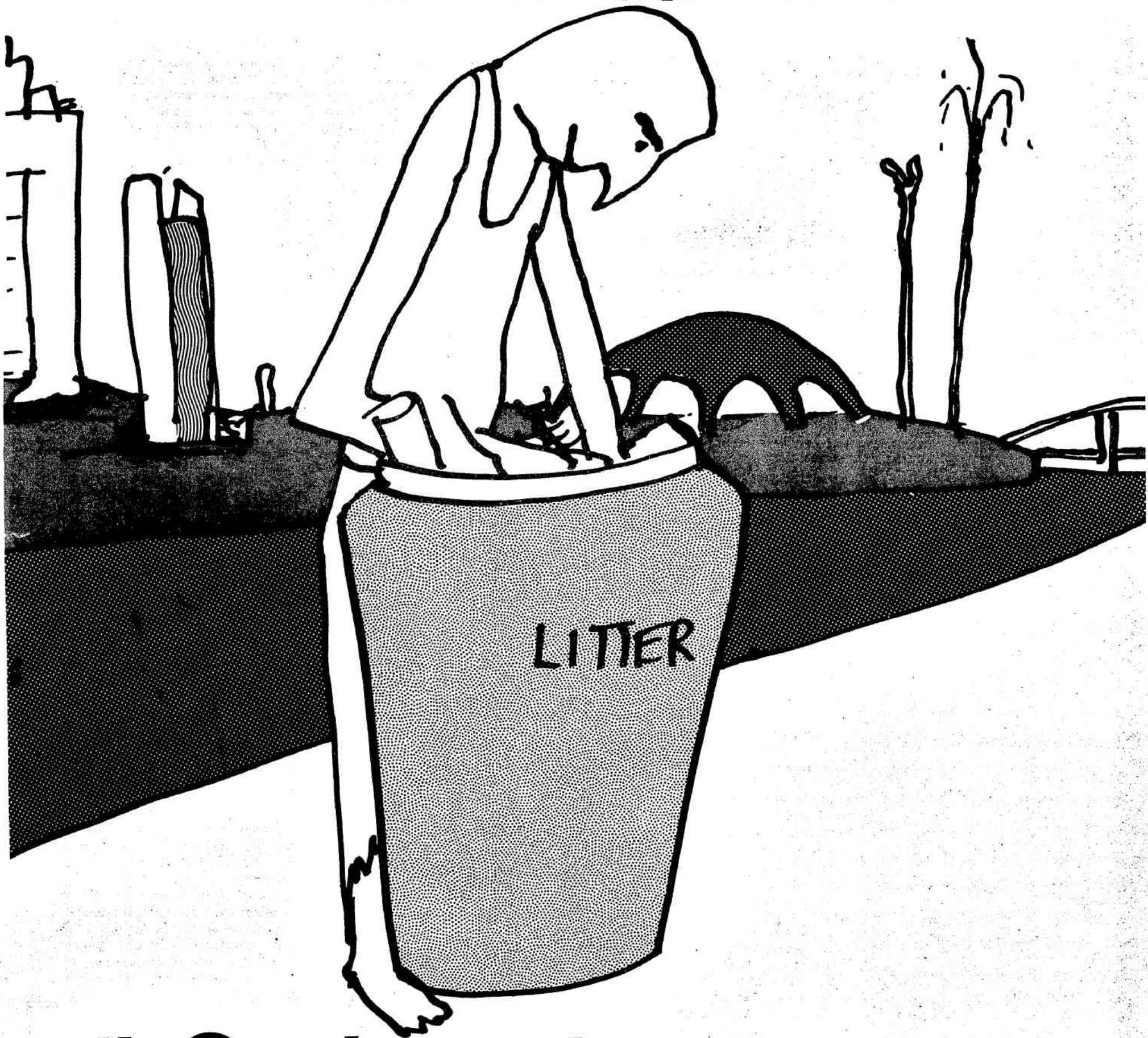


WORONI

SAYS

Vol. 36 No. 3
26 March 1984.

DON'T BE AN APRIL FOOL



All Canberra's monuments
won't help you eat if your
TEAS application isn't in
by **MARCH 31st**.

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WORONI

Just as we start to look at our text books, it's Woroni time again. Fortnights are so short these days (especially when the preceding copy comes out two days late).

Don't bother looking for all those regular features you've come to expect, like Undercurrent, Campus Briefs, Political Update and Hectorings and Kooings, because they're not there; everybody has got a lot of work to do, it seems. Carter's Corner, which commenced last issue, is an exception - it's in, I'm happy to say.

This issue marks the commencement of *In the City*, a centre-spread pull-out that will allow you to be extracurricular every night of the week. In future issues *In the City* will become even more comprehensive, until you'll be able to keep your finger squarely on the pulse of Canberra, which after all, is the 'heart of the nation'.

We understand that Woroni this year has been a bit short on politics for some people's tastes. This issue will be a disappointment for them - perhaps they can console themselves by re-reading some of last year's Woronis. We're informed that an article encompassing the politics of Porridge is in the offing, and that we can expect a comprehensive report on Anarchy in the near future, so the more serious readers will be catered for.

On the topic of 'constructive criticism', rather than yelling at us or lecturing to us, we would prefer complainants to convey their dissatisfaction in writing. That way we can stop reading, wait until the blush fades from our faces, and then pluck up the courage to read on. Verbal tirades become lost on the ether because we're usually too mortified to comprehend after listening to a few minutes of unrestrained fury.

Also, if it's worth criticising us, then it's worth putting it in print on page 2...

Lots of love,

The Editors.

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Letters

AGL SUX

To the Editors,

In reply to the anti-gravity league's article(?) headed "Seriously Dead Party" all I can say is if they came down to earth once in a while perhaps they would be in a better position to make comments.

And as for winning the custard slurp in O-Week - it just proves how much they suck.

Heather Brimson
("committee member" -
Deadly Serious Party)

I Think the AGL is Crap, Therefore I Am

Dear Editors,

I was interested to encounter more of the Anti-Gravity League's 'rationale' in your last issue. The picture of the oh-too confusing-conflict-of-ideologies, the smarmy distrust of the idea of 'objectivity', and the vague amusement at the concepts of suffering and oppression, reminded me strongly of the intellectual climate of the cold war. Slamming shut the doors to the future, American academics started to rewrite WWII: "all conflict is caused by people being dogmatic - taking their ideas too seriously - let us leave aside these things on which people will only disagree - an End of 'Ideology!' This is of course did little to further popular understanding in the industrial countries of the many struggles for national self-determination going on at that time (Indonesia, Indochina, North Africa, Central America etc.), or indeed the struggles in their own countries. The main difference I see now is that the classic end-of-ideology people turned away from the social and political in favour of the moral and metaphysical, whereas the A.G.L. rejects the real world in favour of intoxication and silliness.

So get this example: right now, in South Africa, the black minority are excluded from the political process, prevented from organising themselves, relocated into dust-bowls ('homelands') and suffer all the stigma and deprivation of apartheid, a viciously divided society; and the racist government is simultaneously waging war against the popular governments of Angola and Mozambique. Sure it may seem far away, but how much 'discrimination' do you need to take a position of *caring* and *concern* on this issue? If you don't believe in the possibility of *commitment* you are just buying the blinkers of smug privilege. The objectivity/subjectivity crap is just more post-Descartes individualism, they are no longer useful concepts for waging the struggle around truth. And how can "bourgeois radicalism" be any worse than bourgeois anti-political self-indulgence? Hard words: are you part of the problem, or part of the solution.

Alex Anderson

P.S.: This may smack of "moral pressure", and isn't this Liberty Hall? How dare I require you to give a damn etc. Why don't I leave you alone with your Walkman and sunglasses etc. And for the record last year's "grave-faced soldiers of the Marxist revolution" is utter crap too.

Alex

MuckDonalds B.ugger A.!!

Dear Editors,

John Taylor's letter (Woroni No.2) dealt mainly with working conditions at the fast-food chain MacDonalds. It was heavy on union-bashing and ignorant of the wider nature of work in this society. I wish to make several points:

1. John has "not felt exploited as youth labour" (my emphasis). Exploitation exists wherever the fruits of collective effort are privately acquired. It can exist independently of people's perception. The dominant ideas in capitalist society condone the existence of wage-structures, of powerlessness over the work-process, and of the mythology built around slogans like "a fair day's wage". Because feelings and definitions of exploitation are purely social constructs (not biological or innate), exploitation can be veiled by lies, distractions and attempts to create feelings of corporate unity ("crew member"). Whether he believes it or not, John is probably exploited like his fellow workers.

2. "... if one crew member has a complaint, he/she is quite entitled to inform a manager, whilst being reasonably immune from repercussions (as long as the complaint is legitimate)" (my emphasis). Being in control of employment and the work process generally and thus having great coercive power, management is able to DEFINE which complaints are "legitimate" and which are "trivial". Young staff with little self-confidence or experience of critical thought will not seriously challenge management's views, and so are further under management's heel.

3. "Painful members of staff [who] start talking about unions" cause "industrial problems" (my emphasis). What are these "problems"? They are the questioning of existing working conditions, of arbitrary management control, and of the isolation of workers. These "painful" people probably wish to organize themselves and see to enforcing gains won by the union movement. These are real problems for management! These problems threaten their control.

Regardless of the individual unions staff at MacDonalds may be "talking about", John's mindlessly-conservative union-bashing is an assault on the entire union movement. It suggests unions are fit for nothing but collecting dues. It reasserts the "right" of managers to manage and to rip-off their employees. It tacitly supports the exploitation of labour and natural resources under capitalist society.

Will Firth

Dear Woroni,

Hi! As a second year university student at ANU I would like to point out that perhaps a couple of new courses would be desirable here. Firstly, I would like to suggest a General Knowledge course for those of us who are here purely to acquire knowledge. It has come to my attention that there are many students (especially enrolled in a B.A. course) who are not interested in any particular subject and spend three years swapping aimlessly from one faculty to another, presumably interested in everything in general but nothing in particular. I am aware that if such a course was created there may initially be problems with assessment but I would like to suggest that many arts students tend to pick "easy subjects" assessed on a continual basis anyway. Perhaps a few General Knowledge quizzes based on shared knowledge of students in tutorial groups and an essay on the topic of ones choice would be a good idea.

For those on the other end of the spectrum, how about a diploma for those totally disinterested in study at all who would otherwise drop out and go on the dole? A crash course in Union Bar Socialization would be a good start. I am anxious to hear from anyone who shares my opinion.

Kyomi Nai



International Hedonic Anarchy Movement

Dear Editors,

Have you ever wondered why 2CN recently changed frequency to 666, why the military post code for the Falklands was chosen as 666, why major traffic intersections have lights changing in an anti-clockwise sequence, why new noise laws were brought in to stop local rock bands from practising, why all the live music venues are closing down, why intolerant bigots like Fred Nile and Jerry Falwell are gaining support, and why hedonistic non-conformism is suddenly so much more difficult in 1984?

Mycophaage the Younger was at a party the other day. A great deal of time and effort had been spent on organizing two bands to play and notifying neighbours. At 8.30 the music started and people started to dance and enjoy themselves, though it wasn't very loud. At 8.45 quite

CONTRIBUTIONS

Contributions to Woroni should be typed or neatly handwritten. They must be written on one side of the paper and double-spaced.

Cartoons and drawings are gratefully accepted. They must be in BLACK ink (not pencil) on plain white paper.

ALL contributions are published except where the publications regulations prohibit inclusion. Anonymous letters and articles are accepted.

Address contributions to:

"The Editors, Woroni,
C/- S.A. Office, ANU
Box 4 GPO,
Canberra 2601."

or bring them to the Students' Association Office during business hours. Contributors are encouraged to use the free Internal Mail service. Internal mail boxes are abundant on campus. There is one at every Hall and College.

The deadline for WORONI No. 4 is

MONDAY 2 APRIL

a lot of people had arrived and it looked like being a great success, but the music stopped, the police had come to tell them rather rudely that if the noise continued, they would be fined \$1000.

Less than a year ago such a thing would not have happened before midnight. Through apathy and complacency, the young people of Canberra are losing the right to entertain themselves. This is all part of the plan to drive young people and non-conformists out of Canberra, and it is succeeding. It will not be long before this city becomes a necropolis, stuffed with the carcasses of respectable bureaucrats, a monument to stagnation. Perhaps 1984 is more than just a number.

Yours in spirit,
Mycophage the Elder

Whinge Whinge

Dear Editors,

For a group of people that don't censor contributions (refer Rohan Firminger's editorial), you do the next best thing. That is, articles that you consider unimportant are printed in the smallest available typeface and laid out without graphics making the page virtually unreadable (try "Darwinist Libertarianism"). The Left Alliance report on AUS, for instance, was compressed to a page whilst Chris Stamford was given a double page spread. This would seem excessive space for a poseur who received his only support at AUS from the National Civic Council, and who after his Presidential election speech was asked one question - "when are you going to stop wasting our time?"

Further, I am concerned at the way you leave the Woroni office unworkable (through mess and lack of equipment), so that other students are unable to produce posters, Incubus, Peppercorn or other pamphlets in the office.

However, your second edition was better than your first. I understand this is because the elected editors did not write any of the articles in it.

Yours,
Ian Redpath.

Ian, we'll clean up our office if you get a haircut. Why are you wasting our time with petty whingeing? All your allegations are false.

Eds.

Ian contributes photographs to Woroni and will happily teach others to develop and print their own black and white photos through the photography club - sign up at the S.A. Office.

Dear Sir/Madam,

As a new student to this institution, I'm distressed to find a course with the title "Women's Studies". Surely such an overtly sexist title should be changed to "Personstudies" or "Humanstudies".

Stephen O'Neil
1st year science.

A.N.U. CARDS SOCIETY

A.G.M. and ELECTIONS

MONDAY 26th MARCH
8pm

GEOFFREY FAIRBAIR ROOM
1st floor Haydon-Allen - in History Dept

Nominations open for all office-bearers

PRESIDENTS REPORT

Accommodation Again

Students are only one of the low income groups who have problems with accommodation. In the last two months a number of community groups have galvanized on this issue. Jobless Action amongst others are organizing a Tenants' Union to help stop lease abuse and oppose rent increases. Also, a Victorian group People for Community Housing are planning to demonstrate its dissatisfaction with current public housing policies at a rally at Parliament House site on 27-9th March. Improving students' accommodation can only be achieved through overall improvement of community/low-cost accommodation. It's important that students share their support for community low cost housing - so watch out for notices re this rally.

The latest student move has been the launching of a paper on students' housing problems in the ACT. The paper addressed problems of all post-school students in the ACT, TAFE, CCAE, ANU and was signed by representatives from each of the ACT seven post-school institutions. Copies have been sent to all local politicians and the Department of Education. The ACT Commissioner for Housing, Brian Rope, at the meeting with student representatives has undertaken to raise, with his minister suggestions for D.T.L.G. to assist in alleviating the student housing crisis. Copies of the paper on student accommodation are available from the S.A. Office.



Pedestrians on Campus

Over the next few years (!) the Library is planning to reorganize its holdings. It's trying to rationalize its collections so that related subject areas are stored together. Already their programme of relocation has met with problems over the placing of maths and comp.sci books in Crawford. There are a number of other proposed relocations which are likely to be just as contentious. Forwarned is forearmed if you use libraries and books much find out where the library wants to put your favourite tomes. The library is publishing a list of proposed relocations in one of the Library Info sheets. Check this out, as you may have to walk a but further to get what you want from the library in future.

Disorientation

After a successful orientation week, many students seem to have become disoriented after only a couple of weeks of lectures. A number of students have approached me with difficulties they've had in fitting into their courses. A continuing problem seems to be teachers steamrolling classes over course administration matters, such as assessment, scheduling of classes. As well many students have found that their courses weren't what they expected. This may seem unsurprising yet the kinds of problems raised indicate that difficulties arise not because students have misconceptions about academe but rather that they reasonably expected their courses to provide certain analytical and conceptual tools to put their studies in some context - in relation to other disciplines, and to a wider social and political framework.

The S.A.'s Education Collective is planning a Re-orientation Day for April 13th with forums for students to work over some of these issues.

Reminder:

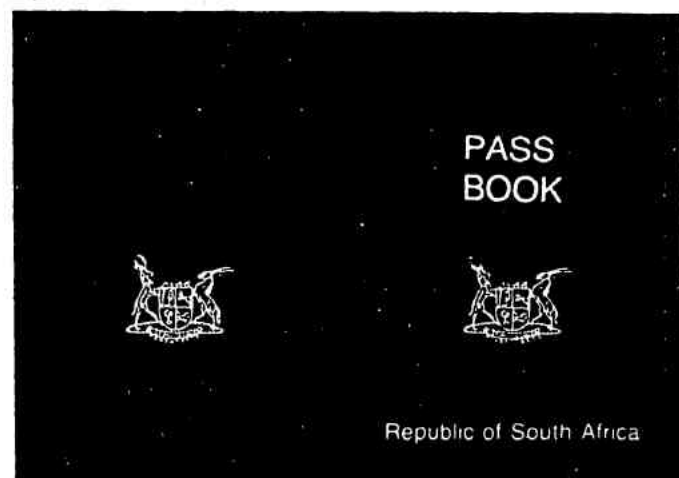
Nominations for S.A. reps on a number of committees closes on 28th. See last Woroni for details of positions vacant. For info on how to nominate call in to the S.A. Office.

Peter Taylor

DR EDDIE FUNDE

AFRICAN NATIONAL CONGRESS REPRESENTATIVE IN AUST.

lunchtime talk
apartheid and south africa -a future?



Photo

Nr.: 98389701

Family Name

First Name

Place of Birth

Date of Birth

Tribe

signature

- A. Employment Bureau
- B. Employer Name, Address Signature
- C. Tax
- D. Homeland Tax
- E. Particulars

HAYDON-ALLEN TANK
1 PM WEDNESDAY APRIL 4TH

Iran's Secret Pogrom

Donald Wilkinson

In the midst of Iran's New Year (21 March) and general election, Iranian Bahai's are battering down in anticipation of yet another wave of savage persecution. Possibly the worst so far.

Successive reactionary regimes over 135 years have tried to exterminate this religion in the land of its birth. Since 1979, Bahai's were progressively deprived of basic human rights and all effective civil liberties by decrees and laws closely patterning Hitler's anti-Jewish legislation, and subjected to torture and arbitrary execution. On 29 August 1983 the Iranian Attorney-General, by decree (of dubious Constitutional legality) totally banned their administrative institutions. Some 400 Assemblies (elected church councils) catering for the religious, social and charitable needs of over 300,000 Bahai's were abolished. Membership is now a criminal act, "such administration is considered to be hostile and conspiratorial".

That Iran conducts a jihad against Bahai's, its largest non-Moslem religion, is evident from press polemic, mosque sermons, statements of top politicians, evasions at the U.N., and the wording of court charges against them. Under strict Koranic code, jihad or 'holy war' for the utter destruction of an enemy without mercy or quarter is permitted only against pagans or those who engage in unprovoked aggression against the Muslim community. To satisfy this technicality Khomeini jurists cast all charges against Bahai's in 'jihad' terms, i.e. Bahai's are claimed to be in collusion with Iran's enemies, spies for the super powers, (often all of them at once!) or "deeply involved in international Zionism", because their World Centre happens to be at Haifa, on Mount Carmel and at Acre.

In 1867, 80 years before establishment of Israel, Baha'u'llah the founder of Bahai, was exiled and imprisoned there for life. As he is buried there, and His relics and scriptures are preserved there, it is little wonder Bahai's centre their elected World council there, make pilgrimages, and contribute funds towards the upkeep of shrines, administrative and charitable institutions located there. It is often branded by Iran as the Zionist Treasury! "They sometimes collect contributions in Iran and send them to other countries" — the Attorney-General, interviewed in the 'kayhan' of 29 August 1983. Yet pious Moslems collectively send millions to Jerusalem, for Al-Aqsa mosque, or to Karbala, in Iraq, the country with whom they are at war, and incur no odium at all.

Neither the U.N., the European Parliament, nor Amnesty International have

found any justification or evidence for Iran's charges against Bahai's. Indeed Amnesty said prisoners held had either not been charged, or "charges were phrased in such general terms that they were unable to ascertain whether they included a specific offence . . . lack of fair trials made it difficult to assess the validity of a conviction" (Amnesty Report 1983).

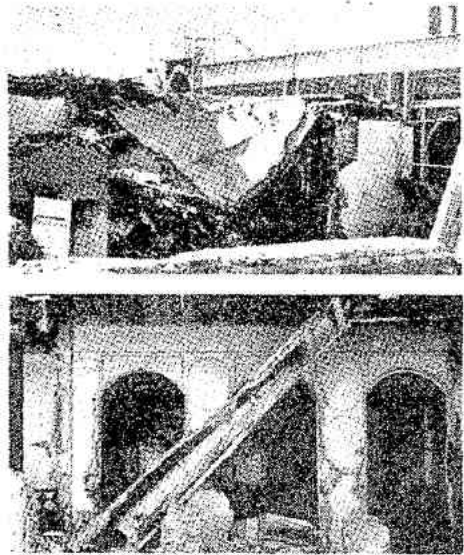
That the regime's motive is religious persecution is shown by the invariable offers of freedom upon recantation, or even dissimulation. How substantial and genuine can the capital offences be if they are so lightly set aside? Such offers are routine and if resisted often result in frightful torture, e.g. seven Bahai Assembly members of Hamadan, executed 14 June 1981 had variously a broken spine, a splintered and crushed shoulder, crushed chest, hands crushed to pulp, and flesh burns. One had thighs deeply cut open as if in vivisection. Four had additional bullet wounds variously located, apparently given in stages prior to execution. Similar instances abound. Earlier in the regime Bahai's were burnt alive.

Responding to the U.N. Human Rights Commission (UNHRC) — 14 September 1981, Ayatollah Ardebili, Iran's highest judicial authority assured the U.N. "no one is to be molested" prosecuted or persecuted on account of his religious beliefs". Little wonder the UNHRC expressed "extreme scepticism". June 1981 had seen unprecedented numbers of arrests and executions. Bahai marriages were already declared acts of prostitution incurring the death penalty — this threat hangs over every household as parents could be dragged before a hanging judge at any moment. Births were refused registration. Pass laws, by mid 1982 were to exclude them from all travel, social welfare, employment, education, medical treatment, legal redress or entering contracts (Sunday Times, London 20 September 1981). No theft, murder or rape against Bahai's is punished. Teachers, doctors, lecturers and civil servants were dismissed without pension rights, as well as those in private employment, where detected. 70,000 children were to be refused schooling unless their parents recanted. All Bahai students at higher institutions and universities were dismissed solely for being Bahai's. Some children were seized as 'illegitimate', others forc-

ibly converted to Islam, and the girls 'married' to Moslems. A girl is "ripe for marriage" at nine under Shia law. Other children were beaten up and expelled from school.

Massive destruction and appropriation of community, religious and personal property occurred, including all bank accounts and other finances. Thousands of rural Bahai's were driven from their land. Many still wander as displaced persons. Factories, shops, businesses and over 300 homes were burnt, bulldozed or dynamited. Graves and shrines were desecrated and dug up. The House of the Bab, their most sacred site, the place where their religion began on 23 May 1844, was utterly demolished, despite government pledges to preserve it. Access to Bahai cemeteries and religious burial is refused, their grave stones advertised for sale as curiosities in the Tehran press.

To date there are 169 known executions, many after summary trial or no trial at all. Some have 'disappeared' in custody presumed dead. Six hundred are in jail, most without trial, although the numbers fluctuate. The psychological terror tactic is to arrest, release, and rearrest without explanation. Another tactic used in Shiraz is common — 80 persons in custody for several months



Aftermath of the first attack on the House of Bab in 1979 — now razed to the ground.

were told 22 would be executed if they did not recant, but not which 22, (June 1983). Many Bahai's executed have been prominent in the professions or the arts or were office holders of Assemblies.

Reasons for this hostility lie partly in ignorance and partly in fear of progressive Bahai teachings and religious doctrines, which appear attractive to reasonable people.

Moslems hold Mohammed to be the last of the prophets. There can therefore be no further evolutionary leaps in the progress of religion. Bahai's claim that religion and its institutions are as subject to change and evolutionary forces as everything else; that revelation did not end with Mohammed but that the twin founders of their faith, the Bab and Baha'u'llah brought spiritual and social teachings to enable mankind to progress to the next logical stage in its social evolution, the establishment of a world federal system, without war and without trauma. A prerequisite of this is abandonment of prejudice of all kind, racial, religious and cultural, and to acknowledge that people of all races, religions and cultures are equal. Consequently Bahai's mix with all persons with utmost friendship and without chauvinism. For this they are accused by xenophobic Persians of being "involved in conspiratorial connections with foreigners" (Iran's submission to the U.N.,

November 1982).

Although Bahai's recognise Mohammed as a prophet, the legitimacy of his mission and his Book, the mullas resent the implication that Islam is superseded. For this Bahai's are damned, and "must pay with their blood if they do not recant", (Ayatollah Khomeini). For this reason also, no recognition is given to them by the Constitution of Iran, although the largest minority religion. "The Koran recognises only the people of the Book (Jews, Christians, and Zoroastrians)



Mrs Z. Mahmudi: Iran's first woman physicist. Executed 27 Dec. 1981.

as religious communities. Others are pagans. Pagans must be eliminated." (Ayatollah Mousavi Tabrizi). Iran brands Bahai as "a political entity created and nourished by anti-Islamic and Colonial Powers" (Iran's U.N. submission).

The mullas find Bahai social teachings equally objectionable. Bahai's assert and practice absolute equality between men and women. This particularly offends the Clerical anti-feminists. For this teaching they have traditionally been accused of prostitution, as Bahai women do not wear the veil, sit equally with men at religious services, are equally eligible to be elected to Assemblies or to conduct services or to be the local Chairperson. They also have equal rights to an education.

Their attitude to arts, sciences, and technology is equally enlightened, and by acquiring education and expertise in socially useful professions, they have furthered the cause of education and welfare services in Iran, and have risen to good positions. They hold that there is no real incompatibility between science and religion, each is a technique of dialectic for exploring the same reality, but if any religious belief contradicts established or demonstrable scientific fact it must be abandoned as superstition. They believe all children should be educated to their fullest capacity so as to further the interests of mankind, and that they should be removed from the influence of superstitious or fanatical teachings. It is better for a child to grow up with no religion than to grow up as a fanatic or superstitious. Such 'free thinking' is anathema to the mullas.

The UNHRC — 19 July 1982, asked without success, the specific meanings of capital charges against Bahai's — 'war on God', 'war on God's property' and 'corruption on earth', especially as Iran assured the U.N. "the death penalty was only applicable in cases of murder and military operations". They asked about press censorship as no accounts of atrocities against Bahai's were permitted in the Iranian press after mid 1981. Iran's reply, "The press . . . shall be free . . . unless such writings are detrimental to the foundations of Islam". Again in March 1983 the UNHRC expressed its profound concern at "evidence of summary and arbitrary executions, torture, detention without trial,



"Seven Bahai's of Hamadan who were executed after six were tortured, 14 June 1981"

religious intolerance and persecution, in particular of Baha'is, and the lack of an independent judiciary and other safeguards for a fair trial."

Persecution again reached fever pitch in 1983. Hojjatol-Islam Qazai, Revolutionary Court President of Shiraz, declared Baha'is "infidels against whom war is incumbent", (press interview, 'Karbar-i-Junub', 22 February 1983), "active members of their administration are being arrested because of their direct or indirect relation to the House of Justice", (i.e. the Universal House of Justice, the elected Baha'i world council), "Any activities of the Baha'is are against the Constitution, and the election of their Assemblies, their committees, feasts, etc., are all crimes . . . they are instruments of Satan and followers of the

Constitution says, "persecution is forbidden and no one may be penalised for the mere possession of a certain set of beliefs", in June 1983, in Shiraz, 17 Baha'is including ten women and teenage girls who refused to sign a document renouncing their faith, were secretly executed without trial by the religious authorities. The European Parliament 7 July 1983, declared this "the product of unspeakable fanaticism" and repudiated absolutely Iran's claim that Baha'i was a political group.

Article 18 of the International Covenant on Civil and Political Rights, which Iran pledged to uphold, states that the right to freedom of thought, conscience and religion includes "freedom either individually or in community with others, in public or private, to manifest . . . religious belief in worship, observance, practice or teaching". Iran says the Human Rights issue is just an imperialist plot. In banning Baha'i administration, the Attorney-General said a Baha'i may keep his conscience in private (i.e. dissimulate his beliefs) "only if, he does not invite others to Bahaism, does not teach, does not form Assemblies, does not give news to others, and has nothing to do with the administration" (from the 'Kayhan', 29 August, 1983). This repudiates Article 18.

The central crux of Baha'i, is expression of religious belief in community with others. It is not a private or closet belief system. Assemblies are the essential backbone and effective mechanism of the religion. To destroy them is to destroy the viability of the religion. Baha'is have no clergy and Assemblies perform all the functions normally reserved for clergy in other religions. They are elected annually in a totally democratic way. All believers are equally eligible as there are no nominations or canvassing. Those elected are bound to serve as a religious duty. As per



No place for Baha'is in Iran; Child watches over her dead Baha'i mother, near Shiraz, resides in the institution and not its members, who have no particular status except when sitting on their committee session, there are no leaders and there can be no 'personality cult'.

Dutifully obedient to the civil authorities as the early Christians were, Iranian Baha'is dissolved all their institutions and informed the government, asking in return for basic minimal human rights, to life, liberty, security of person, freedom of religious practice and restitution of property. The reply? 390 additional arrests since September 1983, some interrogations accompanied by torture. The warrants for the first time specify infants and children, and this in a country where execution of children has become commonplace.

Ironically Iran still insists, "not a single person in the Islamic Republic of Iran is tried and punished merely because of his/her particular ideology or set of principles" . . . "Trial of an individual . . . due to their particular ideology or set of beliefs would be indicative of the weakness and inadequacy

SOURCES: For follow up and additional horrors read -

Iran's Secret Program: by Geoffrey Nash, 1982; Neville Spearman, Suffolk; it gives excellent coverage since 1979, and explains Iran's motives.

U.N. Human Rights Commission Committee Reports, 1980 to 1983, particularly of the 37th General Assembly, 1982

Amnesty International Reports for the same years.

The 'Rostoker Report' (in French), October 1983, for the International Federation of Human Rights.

Federation of Protestant Churches in Switzerland, Human Rights Commission Report, September 1979.

Minority Rights Group; Report No. 51. 'The Baha'is'

Iranian press and Government handouts.

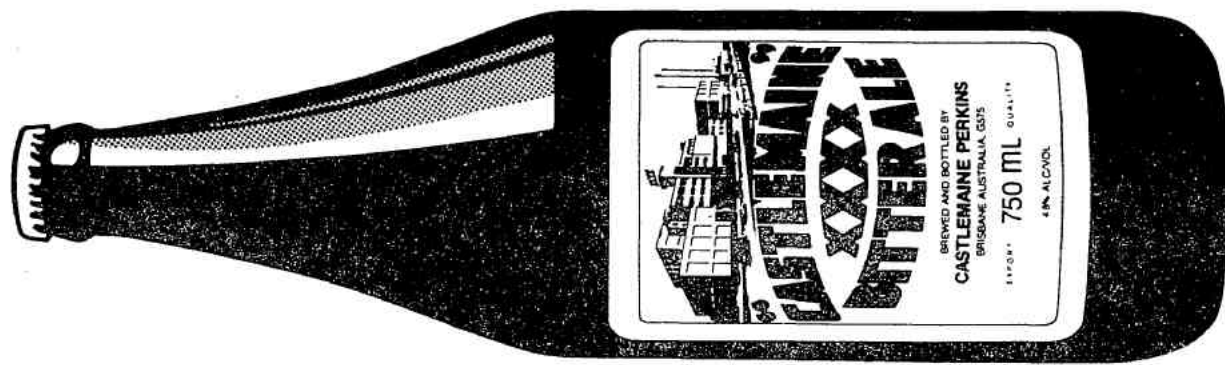


Mrs S. Assadu, Ilah-Zadih: Personnel Director Iran TV. Executed 4 Jan. 1982

devil and of the super powers . . . In Iran there is no place whatsoever for Baha'is. He also intimated they "should recant . . . otherwise (Iran) will deal with the Baha'is in accordance with its religious obligations".

Although Article 23 of the Iranian

* BAND - "JUG SQUAD"
* REDUCED PRICES ON XXXX,
TOOHEYS DRAUGHT BEER.



**TOOHEYS
CASTLEMAINE (XXXX)
BEER PROMOTION**

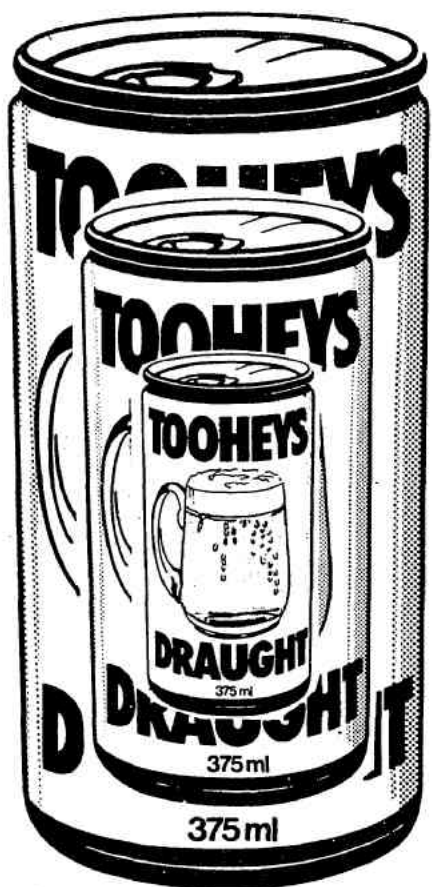


THURSDAY APRIL 5
8 to 12pm

- MIDDY 60c
- SCHOONER 90c
- JUG \$3.00

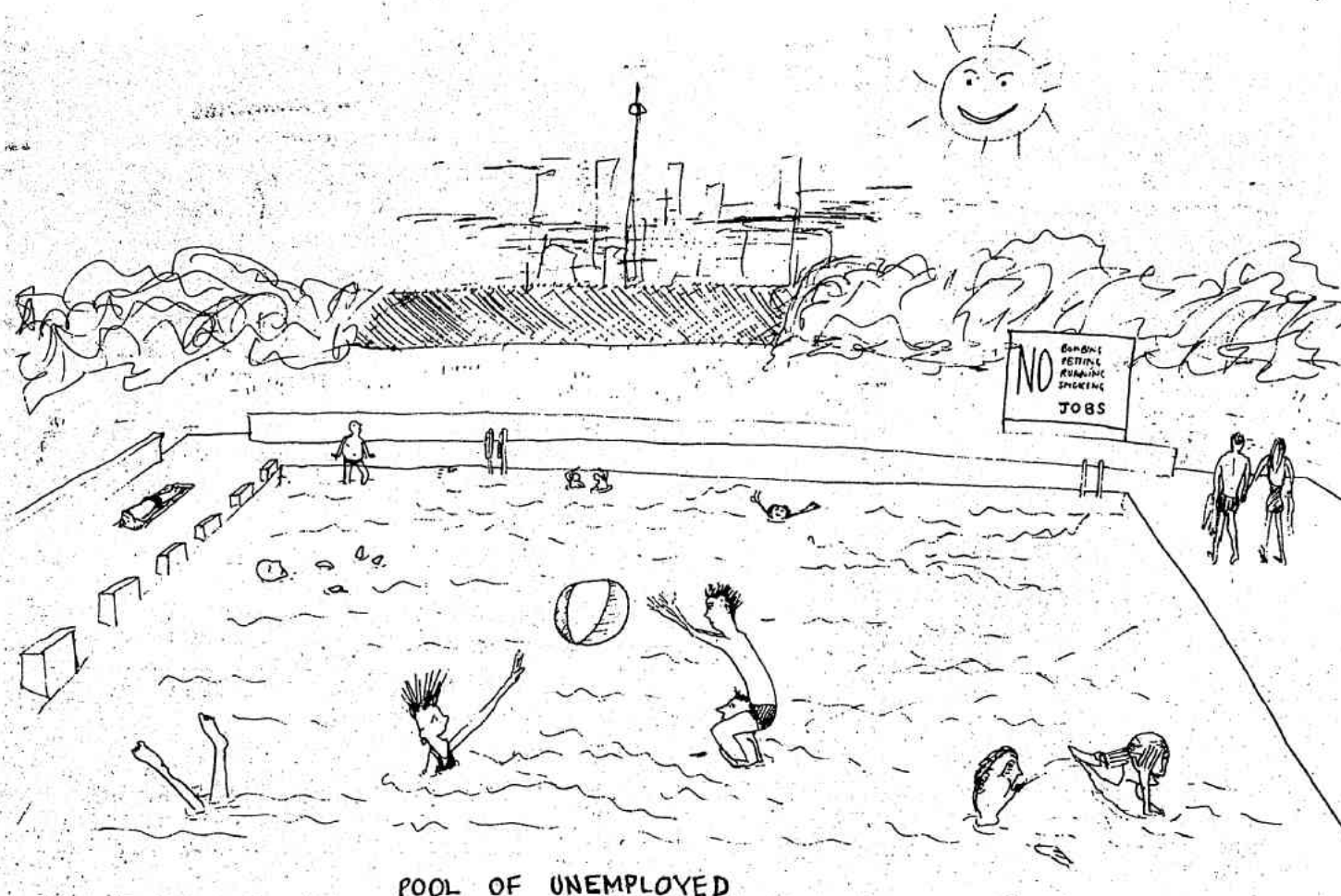
UNION MEMBERS FREE ADMITTANCE

CONCESSIONS \$2 NON MEMBERS \$3



BE THERE FOR A GREAT NIGHT IN THE UNION BAR

HOW TO USE YOUR DSS.



POOL OF UNEMPLOYED

DOLERS AND SENSE

If we are to believe the Oxford scholars T.H. Green and Bernard Bosanquet, Hegel himself may well be mouldy but his ideas are still alive and well, as all individual freedom is realized through the state.

The corollary of this view is positive state action in matters of social reform.

As the individual will becomes collectivized in the state a citizen may well find a need to demonstrate his loyalty, either by paying taxes or swapping his soul for a funny haircut and a M-16. In return for these gestures, the state supposedly owes its citizens some protection from the vagaries of economic policy.

In Australia both the Labor and L.N.C.P. governments appear to have recognized that the maintenance of permanent full employment is incompatible with our capitalist mode of production. Full employment hinders capital accumulation by undermanning labour discipline, generating inflation and hindering the manning of new plants.

Unemployment may well then be one of the wasteful and irrational features of capitalism, but as the unemployed are necessary for the maintenance of the system one would expect them to be treated with a modicum of respect. It comes as some surprise then to learn that one of the largest sources of frustration the government imposes on potential benefit claimants, is its fervent insistence that laziness must not be tolerated. This manifests itself in the work test which dates back to the English poor laws of the sixteenth century and was applied by Australian charities before giving relief to the victims of the 1890s and 1930s depressions.

The basic assumption that the claimant for relief is a probable malingering has little changed. And, if anything the lurking fear that if people could live without work, even at a low level, many would do so has only increased.

It appears then while we do not worry about the idle rich the idle poor must not be tolerated. As such the dole has become not a right, but a charitable hand-out: a reward for being good.

This belief has become institutionalised in the policies of the Department of

Social Security. Militants and strikers are liable to be excluded from the benefit for six weeks should they be dismissed for 'misconduct'. The necessity for the unemployed to ensure that they present themselves well for job-interviews, on pain of losing their benefit, discriminates against the impoverished. All people voluntarily unemployed must wait for six weeks before claiming, and the identification documents required by the department clearly discriminate against the poor by implying a middle-class background with previous stable employment.

It is hard to escape the conclusion that these regulations have less to do with policing dole abuse than making it more difficult to comply with regulations, thus driving people off the benefit.

One doesn't, however, have to know of these regulations to be aware of an anti-benefit bias. A glance at the mainstream media will at once show how that great wank, the dole-bludger myth, has become as firmly entrenched as the Vice-Chancellor.

Still more illuminating is a walk into the new D.S.S. Office in the Silverton Centre. Of the six desks only two are ever staffed. Twenty-four no smoking signs grace the clinical blue walls. Claimants are given numbers not names. Chairs are placed in lines so as to encourage a respectful library type silence, and the two small tables contain the only reading matter in the office — copies of the department's regulations.

What then can the unemployed do to alter these repressive attitudes and regulations? Blowing up Fairfax Ltd., the Lodge or the D.S.S. serve as only temporary solutions. Also it could be messy. Stopping short of these steps however does not mean non action as Megalo is at present organising the presentation of a series of information posters concerning the experiences of the unemployed in Canberra. Workers will be remunerated, info can be obtained from Megalo or the D.S.S., and the best part is that, unlike most job vacancies the only requisites for this position are that you are unemployed and interested.

POINTS FOR MEMBERS OF THE PUBLIC TO FOLLOW WHEN DEALING WITH THE DEPT OF SOCIAL SECURITY

1. Always ensure that you are neatly dressed in clean, conservative clothes, polished shoes, and (if male) your hair does not extend to your collar.
2. Always be polite and courteous when dealing with Departmental staff. Remember that the Department is always right and they have their regulations to prove it.
3. If belonging to a race other than Australian, you will get far better results if you send an Australian friend in to discuss matters on your behalf.
4. Be aware at all times that forms are devised purely for the benefit of the Department. You should give your full co-operation when completing these forms and not ask Departmental staff any worrying questions.
5. When telephoning the Department, you should expect to be transferred to five different extensions before your enquiry is answered. You must realise that as you are incapable of expressing yourself clearly, you make it necessary for the Department to transfer you from extension to extension and as it is entirely your fault you must not become rude or sarcastic because of it.
6. Never ask a Departmental officer when he thinks you should receive your cheque. He may know full well that you should get it in three days but he is not concerned with your frustration of trying to live on handouts indefinitely.
7. When an officer at Woden tells you you have to go to Civic to apply for a benefit you should repress your feelings of anger and tuck your crutch under your arm and hobble off. Console yourself with the thought that the exercise you get is all part of the Department's rehabilitation programme.
8. Try not to take up too much of an officer's time. Always remember to try and get the interview over with quickly because he probably has another interview to rush through or his cup of tea may be getting cold.
9. Always remember that you are NOT unique. The department has 496,000 other cases equally as boring as yours. Be grateful that you are given any attention at all. Do not expect the officer to call you by name, sympathise with your problems or take any interest in you at all as a person.
10. When an officer has given you his cooperation you should always show your appreciation. Gifts are not permitted so a graceful genuflection will suffice.

STUDENT ASSISTANCE APPLICATIONS

"Processing of this year's student assistance applications is proceeding at a satisfactory rate," the Minister for Education and Youth Affairs, Senator Ryan said today.

"Numbers of applications under both the Tertiary Education Assistance Scheme and the Secondary Assistance Scheme are about 10 percent above the number received by the same time last year, although at this stage it is difficult to tell whether this reflects increased enrolments or earlier lodgement of applications," she said.

As of mid-February, some 50 percent of TEAS applications and 50 percent of SAS applications had already been assessed. A new system of issuing the actual payment is reducing the average turn around time by anything up to two weeks.

Senator Ryan said that every possible effort, including overtime and the use of additional staff was being made to expedite payments.

"My Department is giving high priority to the TEAS applications for which, in previous years the waiting time has been as long as three weeks. Under new arrangements adopted by the Department of Finance, it should be possible to reduce this to two or three days. TEAS payments are usually urgently required by the recipient to assist with living expenses," Senator Ryan said. "There are slight differences occurring from State to State, and these can be explained by local factors. In Victoria, for instance, the turn around time is longer than it should be because of problems caused by the need to transfer computing facilities from one building to another during December. This is a temporary problem and my Department has assured me that once it is overcome, the rate of processing is expected to pick up." Senator Ryan said.

NEW PROVISIONS FOR STUDENTS WHO BECOME SICK

The Government has decided upon measures which will alleviate hardship to students who are temporarily unable to continue their studies because of illness.

"Broadly speaking, the new arrangements allow student assistance benefits to continue to be paid as long as a student remains enrolled, subject to certain conditions. A student who falls sick should obtain a medical certificate and a statement from the institution certifying that he or she will be able to resume the course later in the same enrolment period. Where students discontinue enrolment they may be eligible for sickness benefit if they intend seeking employment on recovery regardless of their intention to resume study in a subsequent academic year or semester," Senator Ryan said.

Students will not be able to claim either sickness benefit or special benefit after they recover.

The Department of Education and Youth Affairs is issuing instructions for the new arrangements, which will apply from the beginning of the 1984 academic year.

Senator Ryan said that the new arrangements had been decided upon after discussions with the Minister for Social Security, Senator Grimes.

She said that student bodies including the Council of Australian Postgraduate Associations had made representations to the Government on this matter.

"I have written to student organisations informing them of the arrangements and I hope that students affected will know in time to take advantage of them if they are unfortunate enough to have their studies disrupted in this way," Senator Ryan said.

RENDEZ-WHO?

March is a milestone in the yearly calendar. Autumn begins as does University. When March is spent, the year is one third over; it is time for things to begin, especially in the political sphere. Parliament sits, to guide the nation in its temporal voyage. The little cousin to the House, the Students' Association, also begins its fortnightly cycle of deliberation and debate... but does it? What would happen if nobody attended S.A. meetings for their dose of democracy? This is the story of the inaugural S.A. meeting of 1984 - the meeting that never was.

It was 8pm on Wednesday 14 March, and the Uni Bar was warm. Stephen Pratt, cub reporter, downed the last of his drink. He had a job to do. His task was to brave the chill night air and attend the Meeting, down in the bowels of the Union, at the place called 'the Bistro'.

8.10pm - having located the door to the bistro under the 'bridge' across Sullivan's Creek (the noisome little ditch in which greasy slime slides slowly into cold lake Burley Griffin), the intrepid newshound entered The Meeting. After picking up copies of the array of agendas, minutes, etc. from the table, he sat quietly in a corner to survey the scene.

There was no action. No glittering reparté flowed from the lips of excited orators, no calls of "Order!" stilled the boisterous throng. In fact there was no throng. Just a smattering of Liberals watching the clock and two score disconsolate Left groupers quietly talking politics. The president counted the gathering and sighed. There was no quorum.

Fifty people are needed for a quorum i.e. for a meeting to be viable. It's in the rules, and the rules must be followed. Fifty people represent about 1 percent

of the student population. The clock marked the time. 8.30 arrived, unaccompanied by the bodies needed for a quorum. The meeting was a failure, according to the rules. Kerry Corke, a big 'L' Liberal smiled. A blow for the S.R.C., long the pet of the Liberals, had been struck.

John Buchanan, a prominent member of the Left Group, stood up and spoke. He proposed that an 'S.A. Media Collective' be formed, whose sole aim was to publicise S.A. meetings to the masses. People from the various halls and colleges and each of the faculties were soon enlisted to ensure that the next S.A. meeting became a reality. [Refer to the article on this page - Eds.]

The correspondent studied the Agenda. It was fairly standard - half a dozen motions waiting to be put. Five from the Left, ranging from Nuclear

Disarmament to Accommodation to the controversial campus swimming pool. And one motion from the Liberals, about the Student Representative Council (the SRC).

A referendum in late 1982 had called for the introduction of an SRC to replace the SA, because of quorum problems, and the Liberals were keeping the issue alive by enquiring into the progress of the SRC constitution. An SRC doesn't hold open meetings where all present can vote, but relies on an elected body to make the decisions, similarly to the 'real' parliament. Put simply, the Left prefer the SA and the Liberals, the SRC. The Left are in power now, so they're not rushing to implement the SRC.

The main item of interest, especially for motivated people, was the call for nominations [refer to the advertisement on this page - Eds.] for 30 representatives and committee members, etc. for a plethora of positions. Since the format of nominations was not mentioned, the budding newshound discovered that a valid nomination can be worded thus:

"I nominate A for the position of X, signed B.

I second this nomination, signed C. I accept this nomination, and undertake to perform my duties if elected, signed A."

A, B and C must all be Students' Association members - i.e. must have ticked the 'YES' box on their fees receipt form.

Nominations must be handed to Di Riddell, the Secretary, at the S.A. Office by noon, Wednesday 28th March 1984.

As cub reporter Stephen Pratt returned to the Newsroom without a scoop, he wished the meeting had happened - the boss was not going to be pleased. Maybe in two weeks' time things would be different - there would be a real story to report...

- Only you can make the next S.A. meeting a reality. See live politicians in action - Get to know the people behind the names. Bring a friend - have a free night's entertainment and get a say in how the ANU is run. All are welcome to attend. You don't have to vote if you don't want to, and you can leave any time you like. You can even take your drinks down to the meeting from the bar if you feel the urge.

THERE'S PLENTY OF SEATING, SO COME TO THE MEETING!

NOMINATIONS

Nominations are called for the following positions: Elections will be held at the General meeting on Wednesday 28th March 1984.

- | | |
|---|-----------------------------|
| Chairperson | Education Committee |
| Chairperson | Clubs & Societies Committee |
| Clubs & Societies Committee - Members (2 positions) | |
| Education Committee | Members (5 positions) |
| AUS Committee | Member (1 position) |
| Finance Committee | Member (1 position) |

S.A. Rep on Library Committee (2 positions - 1 f/t 1 p/t)

S.A. Rep on Life Sciences Library Users C'tee (1 pos)
S.A. Rep on Social Sciences & Humanities Library Users C'tee (1 position)

S.A. Rep on Buildings & Grounds Com. (2 pos.)
S.A. Rep on DEC 10 Management Com. (1 pos.)

S.A. Rep on Canberra Program for Peace Com (1 pos)
S.A. Rep on Faculty of Arts (1 pos.)

S.A. Rep on Faculty of Science (1 pos.)

S.A. Rep on Faculty of Economics (1 pos.)

S.A. Rep on Faculty of Asian Studies (1 pos.)

S.A. Rep on Faculty of Law (1 pos.)

Returning Officer.

Nominations for these positions must be handed to the Secretary, Students' Association Office by 12 noon on WEDNESDAY 28TH MARCH 1984.

Nominations are also called for five (5) delegates to AUS Regional Conference. Election for Regional Conference Delegates must be held as a campus wide election and conducted through the ballot box and in accordance with the Electoral Regs. of the ANU Students' Association.

Nominations will close at 12 noon on WEDNESDAY 28th MARCH and a ballot will be held on FRIDAY 6 APRIL 1984.

Peter Taylor
President.

SA. MEDIA COLLECTIVE

The last S.A. meeting failed to get a quorum. This has been a recurring problem of our representative organisation. We believe part of the problem is publicity - many people simply don't realise when and where meetings are on. To end this state of affairs we have formed a media group to produce leaflets and posters, and to co-ordinate distribution of notices outling when the S.A. meeting is on. We hope a different group will take responsibility for this at the end of every S.A. meeting to spread the load. We don't believe it will take all that long to do the work involved provided the load is spread. If you can possibly help either leaflet a faculty or hall or college, address lecture groups or blackboard classrooms with the message please leave your name and address at the Students' Association.

THE MEDIA COLLECTIVE:

Production Group:
Sean Brennan
Jane Woolley
Barry Jenkins
Neil McFarlane
John Buchanan.

ED. COLL. ; an introduction

Formed in 1980, the S.A. Education Collective has worked continually to democratise education and help students to organise themselves to improve their conditions. Besides writing formal submissions on matters like high failure rates for the Unif. Admin. and producing the

Counter-Course Handbook, it has organised rallies, street theatre and petitions for students who suffer oppressive assessment, course content or teaching practices. We are an open Collective and welcome new members committed to our aims. We meet in Copland G20 every Tuesday at 1.00pm. If you can't make it, leave your name and address with the S.A. Office and we'll let you know what's going on.

RE-ORIENTATION DAY

Do you feel a bit frustrated with Uni life? That courses are bit limited, that assessment is based on individual work alone, that you are cut off from lots of other students? Ed. Coll. is organising a re-orientation day on Friday April 13th. It aims to let students know what alternatives exist to current University practices. There will be sessions covering the various groups on campus in which you can involve yourself, how to organise to improve students' conditions, and an introduction to how the University works: where the resources go and why, where student rights of consultation on assessment and course content and what you can do to further democratise the running of campus. We all often feel powerless and frustrated with things that go on in our daily lives. Re-orientation Day offers you the chance to find out what you can do to positively affect your environment by working with others. Individually you can do little, organised together we can change the way we live.

WATCH
OUT FOR
RE ORI
ENTATION
DAY !!!

THE EDUCATION COLLECTIVE
Challenges the numbers game
every Tuesday 1.00pm Copland G20

Philippines: BLOOD, GUTS AND GORE

There are not many places where you can legally watch and bet on the outcome of a fight to the death between two animals.

The Philippines is one of those places. Blood sports include horse, dog and spider fighting, but by far the most popular is cockfighting.

Every Sunday and public holiday, hundreds of thousands of Filipinos flock to local stadiums, or 'colesiums', to indulge in this bloody but spectacular sport.

Cockfighting is to Filipinos what horseracing is to Australians. And like horseracing, the rewards can be high. Despite the current economic crisis in the country, most derbies offer large cash prizes, often with a car or television thrown in.

Prize money for the Melbourne Cup of Filipino cockfighting, 'The Battle of the Champions', will exceed \$85,000 this year.

The bets come big too. The larger derbies deliberately keep out the smaller punters by charging a steep entrance fee and fixing a betting minimum often as high as \$180. In Manila, bets of \$2,000 are not uncommon. And out in the provinces, where every sizable town has its own colesium, the Sunday 'hackfights' are a social melting pot of the surrounding population, attracting punters and owners ranging from humble peasant farmers to local government officials. Only women and tourists are conspicuously absent.

Small punters often gamble away \$30-40 during an afternoon at the pit. This may not seem much to an Australian, but it can be as much as a month's wages to a Filipino.

Unlike the average Australian rooster, the Philippine fighting cock is an aggressive bird usually covered in a dark plumage of orange, black and red. The comb and wattle are removed when young, giving the bird a more fierce appearance.

By the time they are ready to fight, the cocks weigh anything from one to two and a half kilograms.

A good cock can be bought for \$100, but the best can fetch as much as \$1,000 or more. Many Filipinos keep two or three cocks, buying them as chicks from local breeders. The wealthier prefer to breed their own.

Among the more colourful 'cockers' is Captain Ramon, a retired sugarcane plantation manager who rears 200 cocks at his retreat at Mount Makiling, an extinct and picturesque volcano 60 kilometres southeast of Manila.

An active 71, the Captain has only recently given up tennis and golf because

of a cataract complaint. His interest in cockfighting is very much in keeping with his pride and belief in his troubled country.

"It's our only genuine national sport, though it's not given much recognition," he said. "The press are more interested in our colonial sports, like baseball and basketball."

"I only keep cocks for entertainment," he said modestly, adding that full-time professionals kept as many as three or four thousand birds.

The Captain's fowls, like most Philippine fighting cocks today, have themselves been subject to some colonial influence.

In the 1920s, two enterprising American soldiers brought seven 'Texan' cocks into the country and pitted them with great success against the native birds. By the end of the 1950s, imported varieties had been adopted by most major breeders.

The Captain uses only the fittest and most successful cocks for breeding. He has the chicks separated from their mothers at two months and then keeps them free-range for a further four to five months.

At about six months, the cocks begin to behave aggressively. They are then separated from each other and kept tethered to individual shelters where they are meticulously cared for until they are large and strong enough to fight, usually after a further 18 months.

"We treat our cocks like people," the Captain said. And with regular vaccination, deworming and feeding, the cocks appear to be in better condition than many of the children in the nearby 'barrios'.

The Captain, like other breeders, uses imported grain to feed his brood, but with the weak Philippine peso, the feed bill is becoming more and more of a burden. He is now looking for local substitutes which could provide sufficient nutrients to keep his cocks fighting fit.

About one month before the cocks are required to fight, they undergo a two-step 'conditioning' process. This involves two weeks of intensive feeding using a secret mix of feed grains.

The cocks are then taken to the Captain's trainer, Mimi Ibchon, a few kilometres away at Canlubang, a small country township, just outside Manila, for the second step.

At 37 Mimi has been in the business of training cocks to kill for the last 15 years.

Once at Canlubang, the cocks spend their final two weeks being conditioned, or trained, before their first fight. For



The survivors rarely escape injury. Here an amateur 'vet' sews the lucky ones back together again out the back of the colesium.

many, it will also be their last.

About 20 cocks are kept at a time on Mimi's small, manicured lawn, each tethered to its own 'teepee', or inverted V-shaped shelter equipped with perch and waterbowl.

Here the cocks undergo a rigorous training programme, much like a boxer's pre-fight camp.

Each day they are placed in special exercise pens, such as the scratch pen, where the cocks develop important leg muscles while back-kicking bark chips in search of grain.

Wings are strengthened in the fly pens. These contain an adjustable perch placed between one and one and a half metres above the ground.

Several times during conditioning the cocks are 'spared', or fought for short periods. Thick rubber 'gloves' are placed over the natural spur to prevent serious injury.

Cocks, like bulls, are naturally aggressive and usually fight without encouragement.

One of the best known cockfighting experts, Angel Lansang, wrote that, 'As a living symbol of courage, the game-cock has come down through the centuries as an inspiration to man.'

He claims that cockfighting is not cruel because, "... man is merely an accessory to the game that simply follows the natural inclination, the inborn instinct, of a cock to fight."

Mimi usually pits the Captain's fowls at derbies which, unlike the regular Sunday hackfights, attract large cash prizes.

Derbies are run on a points system. A specified number of cocks, usually five or six, are entered to fight against cocks of similar weight. The cocks fight only once during a derby. A point is scored for a win, a half point for a draw.

It is a deadly game. During each fight, one cock will usually be killed, while the victor rarely escapes injury.

Each bird carries an eight to ten centimetre razor-sharp steel blade, or

'gaff', on the rear of its left leg, close to its natural spur.

Mimi uses a combination of cloth, tape and Johnson's dental floss to securely bind the gaff.

The fights take place in a raised glass-walled 'pit', surrounded by an indoor auditorium. According to Mimi the larger colesiums house as many as five or six thousand enthusiasts.

When each fight is announced, the two rival birds are taken into the pit by the trainers. The two cocks are baited and enraged by a third while a noisy and confusing betting system gets underway.

The colesium is filled with a crescendo of voices as bookmakers, known as 'kristos', shout out the odds they are offering. Punters place bets while seated by using hand signals to indicate the cock they wish to back and the size of the wager.

No money changes hands until after the fight, the kristos relying on their memories to recall the bets placed.

It is an amazingly honest system, where a nod is as binding as a mortgage. After the ten minute betting period expires, the stadium falls silent. The blades are wiped clean by the referee as a precaution against 'the use of poison.'

The fight itself consists of a series of passes in which each cock springs into the air in an attempt to back-kick its steel spur deep into its opponent.

The higher a bird can 'fly', the better placed it will be to inflict wounds upon its rival.

A victory is scored when one cock is killed outright.

Occasionally one cock will be badly wounded and unable to stand. The fight doesn't end there, but continues until the lame bird is duly slaughtered.

The winner is then raised in the air as a sign of victory. Draws are declared if no result has been achieved after ten minutes, or if both cocks are killed during the fight.



Inside the Lapiz Colesium, Los Banos. Two cocks are baited before a fight.

COCKFIGHTING

After each fight the pit is swept clean of feathers and blood pools are sprinkled with water or covered with fresh sand.

Dead cocks are buried or sold for food, while the victors and surviving losers are taken out the back of the coliseum to be stitched back together by an amateur vet.

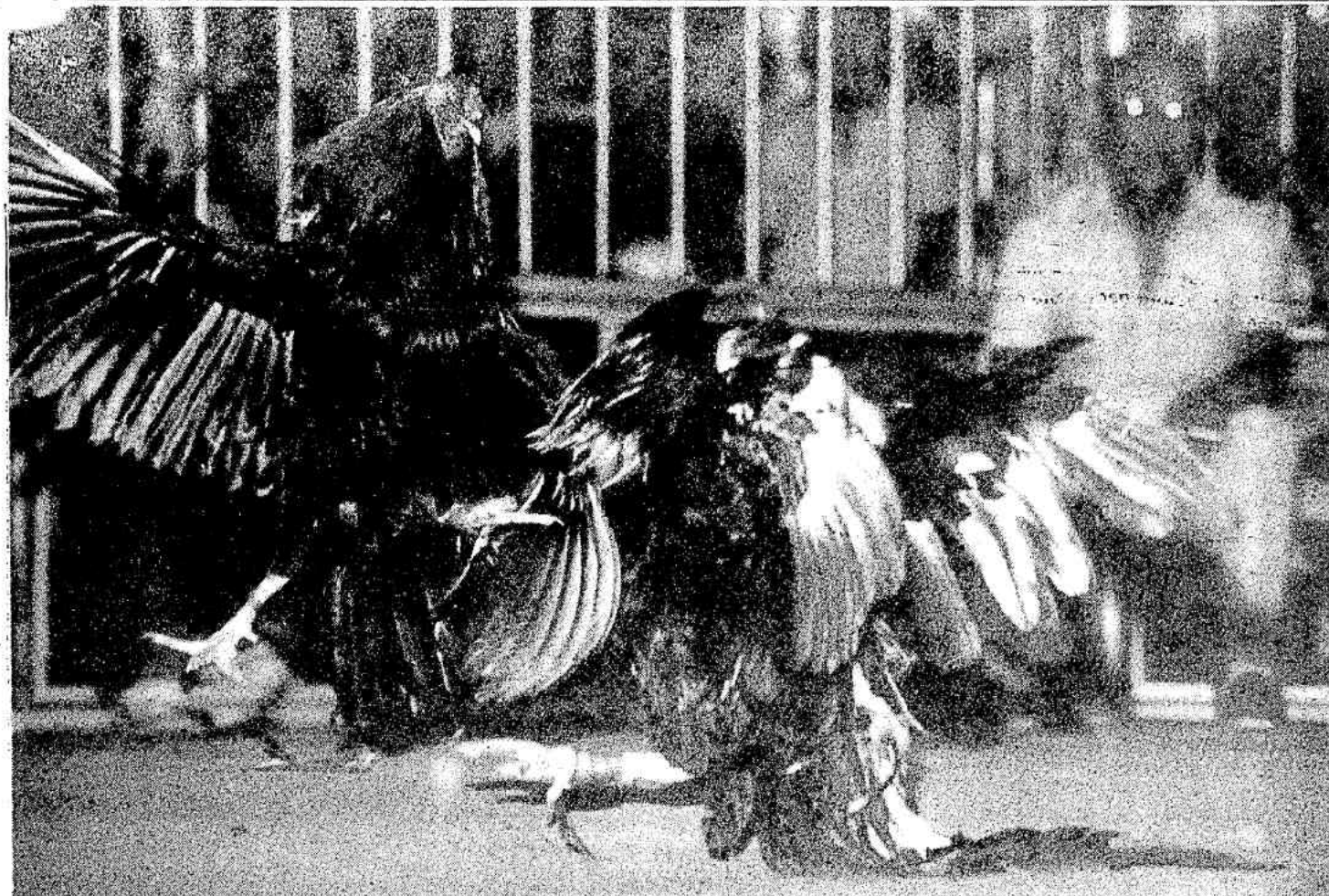
With as many as fifty or sixty scheduled on any one day, the 'vet' makes a comfortable living, charging \$2-\$3 per 'operation'.

On a bad day, Mimi might lose as many as three or four birds out of eight fought. He takes the survivors back to Canlubang to recuperate before fighting again.

A successful cock is treated with great respect, Mimi explained. But the best usually win no more than three or four fights. They either meet their end or are used for breeding.

"The name of the game is kill or be killed," said Mimi. "But for most people it is more of a pastime than a sport. They go to relax because it's Sunday."

Although cockfighting is shunned by the tourist authorities and ignored by the media, the Captain sees it as a rare and exciting spectacle in a word that is fast moving towards a dull uniformity.



Two birds locked in combat. Each attempts to sink its steel spur deep inside the opponent.

ACADEMIC ASSISTANCE



JOANNA BUCKINGHAM

ACADEMIC ASSISTANCE TO STUDENTS WHOSE FIRST LANGUAGE IS NOT ENGLISH

Joanna Buckingham, a new Study Skills adviser, has been appointed specifically to help students for whom English is a second language. This includes overseas students, migrants, refugees and others who feel most comfortable in a language other than English.

Joanna has taught at tertiary level in East Africa, South-East Asia and the United States, and has herself studied in a language that is foreign to her. So she knows the feeling! She was an undergraduate at the ANU.

These are some details about her role.

JOANNA, IN WHAT AREAS CAN YOU HELP A STUDENT?

— My role is to help students with the mechanics of their courses, i.e. to help them with efficient reading and note taking techniques, to help them write passable essays and to improve their tutorial performance.

I do not tell students what to read or how much to read but I try to make sure that they gain the maximum from what they do read. In essay writing, I am concerned with linguistic structure, with the organization of material and with the strength of the argument that the student is pursuing. In preparation for tutorials I focus both on any presentations that a student is expected to give and on the oral interventions that a student might want to make. To help with the latter we sometimes set up small support groups of people in a particular discipline and actually do mocks of tutorials.

ARE YOU AVAILABLE FOR POST-GRADUATE AND UNDERGRADUATE STUDENTS?

— Yes.

ARE YOU PREPARED TO EDIT AN ESSAY OR A THESIS?

— Only to a very limited extent. The Study Skills Unit essentially provides a teaching service. The help I give in English expression is concurrent to a student's development in his or her chosen discipline. I simply do not have the time for last minute editing of a thesis where I have not been seeing the student over the course of his or her program. We are basically a teaching service — not an editing service.

HOW DOES YOUR ROLE DIFFER FROM THE OTHER STUDY SKILLS ADVISERS?

— The other advisers basically work on the same academic skills. In my work there is a greater emphasis on language structures and a preparedness to deal with grammatical imperfections.

CAN NON-SECOND LANGUAGE STUDENTS CALL ON YOU?

— Yes

CAN SECOND LANGUAGE STUDENTS CALL ON THE OTHER ADVISERS?

— Yes, especially post-graduates who often call on John Clanchy and Brigid Ballard.

AT WHAT STAGE OF THE COURSE SHOULD A STUDENT SEEK YOUR HELP?

— When the student recognizes a problem; though the general rule is: the earlier — the better.

HOW CAN A STUDENT RECOGNIZE THAT HE OR SHE MAY BE FACING A PROBLEM?

— There are any number of signs, some of which are: not being able to cope with the volume of reading, being unable to contribute to tutorials or to follow the general drift of lectures, feeling unhappy with the execution of an assessment of an essay (even the first essay of the year), or sensing that vague feeling of discomfort of not being on top of things. Don't leave it till it becomes overwhelming panic.

WHAT FORMS DOES A MEETING WITH YOU TAKE?

— An initial meeting is usually a generalised chat, lubricated with a cup of tea or coffee. Later meetings can be individual interviews of about an hour each or small group gatherings. If you want to hurry the process along, it is a good idea to bring a written piece of work with you, or a concrete example of the problem you are facing.

HOW OFTEN CAN A STUDENT MAKE USE OF THE SERVICE?

— As long as the need is there. Some people will not need to go past the first chat. Some might want to come weekly for a period. Use of the service is entirely voluntary and does not commit you to anything.

WHAT CONTACT IS THERE BETWEEN YOU AND ACADEMIC STAFF?

— There is no necessary contact at all. If it is felt that there should be some contact between a lecturer or tutor and me, it is done only with the student's knowledge and permission and strict confidentiality is always respected.

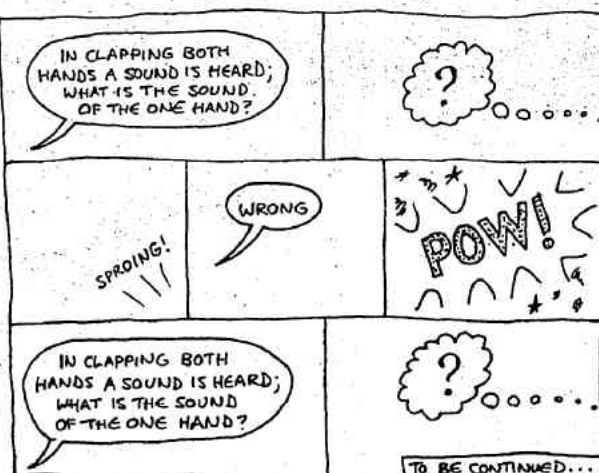
WHERE AND WHEN ARE YOU AVAILABLE?

— We are housed in the Chancelry Annex and I am available on Monday, Wednesday and Fridays from 9am till 3pm. If you want an appointment ring Claire on ext. 2972 and she will give you a time when we can get together.

HAKUIN'S

COMIC STRIP

ZEN!



CARTER'S CORNER



Yet, like honey coming from the biblical lion, many of our most significant developments and lifestyles arose first in California. Could it be that only such a society will produce variety, challenge and change?

Further up the coast is Loompanics - they will sell you books on self sufficiency, knife fighting, alternative medicine and instructions for building a machine gun. Information home drug manufacture, false identity, how cars are stolen together with manuals on sabotage and military interrogation. A little mouse even claims that Customs will pass such material into Australia:

LOOMPANICS UNLIMITED
P.O. Box 1197
Port Townsend, WA 98368 USA

The Iceman returneth. I wonder whether many of you read "Darwinist Libertarianism" in the last issue? It was submitted by a friend who found it amongst many other provocative articles in LOOMPANICS - self claimed as "the world's best book catalog" (it hails from America you see). Both of us have severe doubts about the desirability of a society based on strict Darwinist Libertarian principles but found the article most thought provoking. Mind you, the majority of *Woroni* readers methinks would have skipped the two pages of solid text in search of pretty pictures. The editors obviously could not find any and, I cannot blame them, reflecting upon "Darwinist Libertarianism" I am hard pressed to conjure up any pretty pictures at all. I do picture Inez Garcia, in court - "I killed the motherfucker because he raped me." Just who is guilty here? Who has the "right" to punish?

In late 1983 I spent an entire day at the L.A. Country Gun Show. Fearful and fascinated, I examined eight large exhibition halls full of weaponry. Had I the dollars (and with no questions asked) I could have left with my heart's desire: a magnum perhaps? Maybe an Uzi light machine gun (sheer artistry)? Or just a concealable pistol for everyday wear? The U.S. has fascinated and repelled me for years. As a child, living in Scotland, the dream was always London - my rainbow now ends in America. Such a diverse society! So many contrasts and possibilities! A bizarre combination of nations barely holding together.

When God, driving his Cadillac made America He is said to have tipped it to one side causing all the loose nuts and general detritus to fall into California.

Lack of resources forced a would be Yankee back to this kangaroo infested land. Now homeless he wanders the ACT in search of a roof and considers pitching a tent on campus as a protest at the lack of housing for tired globetrotters. If, on rising from your downy beds in one of the residences luxuriously appointed suites, one blizzard like winter's morn and witness a mournful individual breakfasting on the tasty grass outside Bruce... 'tis only I.

Why does this University continually fuck things up? Why change a perfectly good library name (simple and descriptive) to the Crawford Library? What on Earth is a "Crawford"? Why spend a fortune on creating a student proof zone in the Haydon-Allen quad? All power to those bold anarch-libertarian students who "break down the barriers" and return us to the functionally useful diagonal paths in that part of ANU. Let the free market of student feet determine the paths and byways of our campus.

Due to many strange looks and a modest amount of interest I have submitted a piece written by my Californian friends which may give you an idea of what motivates "body freezing". Since we are all tremendously grown up we will use a new word - from the land of Mickey Mouse and recombinant DNA, of restless earth and loose nuts comes CRYONICS (performed, indulged or merely done by cryonicists). Hunt eagerly through these pages to find "Why we are Cryonicists".

Elucidation comes later. Meantime I feel an urgent need to punk rock and take my medicine.

Love,
Simon xxxx

AUSTRALIAN NATIONAL UNIVERSITY ELECTION OF A MEMBER OF COUNCIL BY UNDERGRADUATE STUDENTS

1. I give notice that it is necessary to hold an election of a member of Council by the undergraduate students of the University.
2. Persons eligible to vote are the students of the University enrolled for study for:
 - (1) degrees of bachelor (other than for the degree of Bachelor of Letters);
 - (2) units of subjects forming part of a course of study for a degree of bachelor but who are not enrolled for a degree of bachelor.
3. There is one seat to be filled, consequent upon a vacancy created by the resignation of Mr P.A. Walker. Under the relevant provision of the University Act the member elected will hold office until 29 September 1984, being the residue of Mr Walker's term of office.
4. I invite nominations of persons for election. In accordance with the provisions of the University Act, each person nominated must be a student of the Australian National University and have attained the age of 18 years.
5. The nominations must be made in writing by two persons qualified to take part in the election and must contain the written consent of the candidate to his/her nomination. Subject to this requirement no particular form of nomination is prescribed but specimen nomination forms are available from my office.
6. Nominations must reach my office by 4.00 pm on Friday, 30th March 1984. They should either be delivered to my office in the University, or posted to The Returning Officer, Australian National University, GPO Box 4, Canberra, ACT 2601. In either case the envelope should be clearly endorsed 'Election by Undergraduate Students'.
7. If there is more than one nomination a ballot will be necessary. Each person eligible to vote will be sent a voting paper and a notice setting out how the voter's preference is to be shown and prescribing a date and time by which voting papers must reach the Returning Officer.
8. A list of persons qualified to vote and the provisions of the University Act, Statute and Rules concerning elections may be consulted at the office of Assistant Registrar (Student Administration) lower ground floor, Chancery Annex.

P.M. White
Acting Registrar and
Returning Officer.

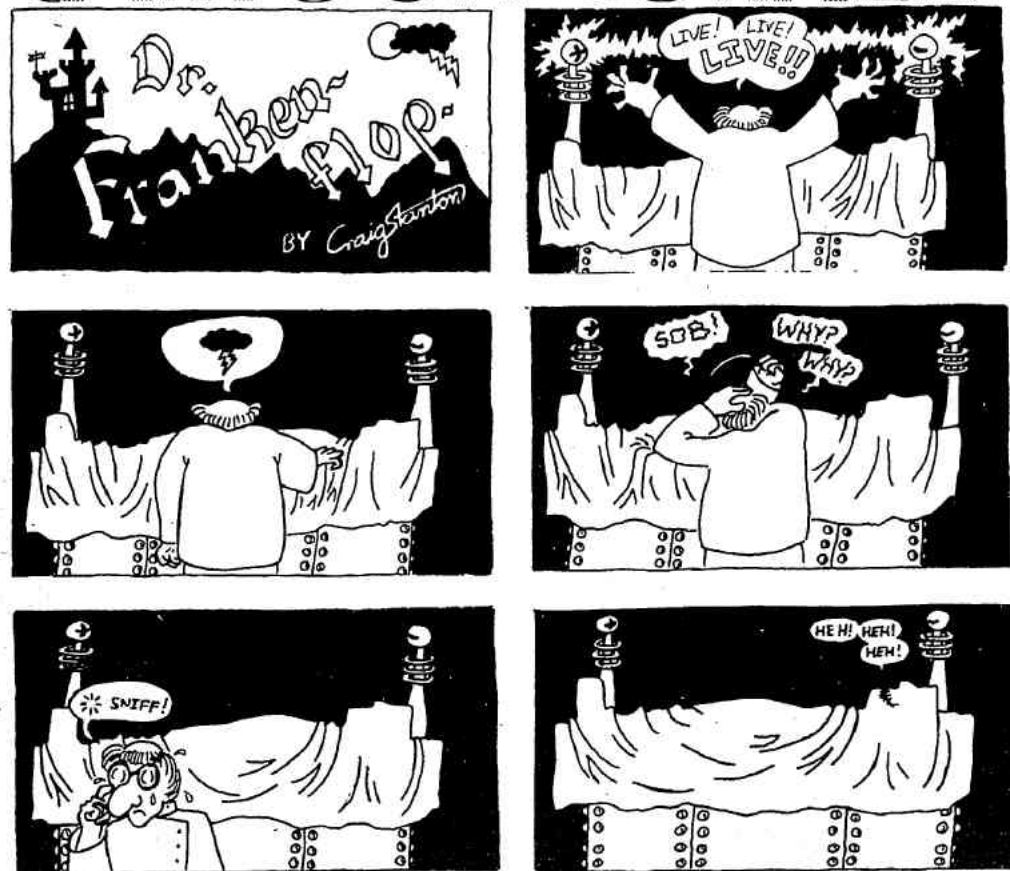
15 March 1984



THAT FIRST CIGARETTE

Tomb of the Dwarven King

CARTOON CORNER



TO BE CONTINUED

HUMOUR

WHAT IS HUMOROUS THIS WEEK?

I was careful not to say funny, since this has taken on a whole new meaning after the last few issues.

I do have a comment for both the writer of that particular "joke" (joke is a wrong word though), and for those who felt outraged angered and sickened by it.

The writer gives humour a bad name, and; the people who responded to the "joke" (pardon the word again) should not feel resentment, outrage or disgust. They should have a little sympathy for the writer.

But down to some less serious business.

After finding my way around the Uni, learning all the essential acronyms and turning up in a wrong tutorial, I suppose I could well afford a trip around Canberra. Invariably my parents ask me 'what is it like?'

My response was, this time;

'Uni is O.K. Doing fine. No money troubles yet. Canberra is interesting.'

Parliament House has the same colour as a plaster cast. The High Court building looks as if it should be an exhibit in the art gallery. The art gallery is the same (perhaps this is appropriate) and worst of all Black Mountain has an upended syringe on top of it.

First impressions; It's a clean place the National, plastic, capital.

Second impressions were better.

I suppose all the Canberra residents shall be upset by this.

Oh, well it was only first impressions, after a short glance.

This place does have real character though, as I am gradually finding out, courtesy of the bus services for which there are two words; great and weird

What do you think?

A.G.C.

BRIAN WILLERSDORF

will be speaking in the

UNION COURT AT LUNCHTIME

1.00pm) on

TUESDAY, 27 MARCH

"DOES AUSTRALIA HAVE A FUTURE ?"

WEDNESDAY 28 MARCH

"WHERE DO I GO FROM HERE?"

CHRISTIANS ON CAMPUS.

All Serious Students are invited to the

INAUGURAL MEETING OF THE

DEADLY SERIOUS CLUB

in the

WORONI OFFICE

(Entrance: at the right of the top entrance of the Union Building)

at 7:30 pm.

TUESDAY 27 MARCH

The main aims of the meeting are to decide the political and social courses of the D.S.C. in 1984.

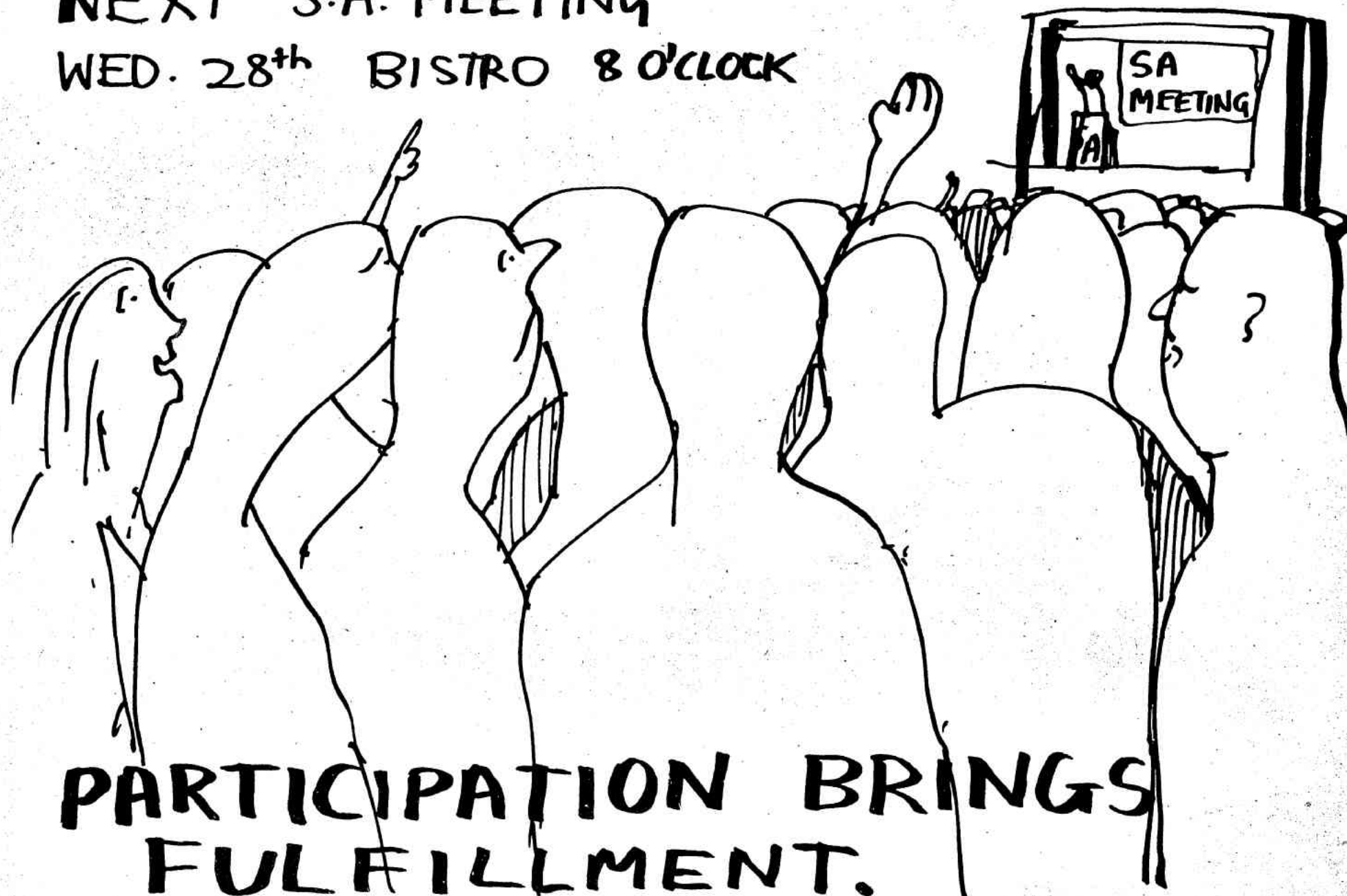
All members and prospective members are urged to attend, as the meeting promises to be most interesting.

The meeting will be quite short, so people intending to go to the Violent Femmes concert in the Uni Bar will not be inconvenienced.

FREE BEER

will be provided at 7.30 sharp

NEXT S.A. MEETING
WED. 28th BISTRO 8 O'CLOCK



PARTICIPATION BRINGS FULFILLMENT.

IN THE CITY

Any Club, Society or Sporting group wishing to contribute is more than welcome. Please send all available info to the Woroni Office before the next deadline which appears on page 2.

MONDAY 26th MARCH

Films:

Electric Shadows - Bad Timing, 5.45, 8.15 starring Art Garfunkel and Theresa Russell.

Theatre:

"Beckett directs Beckett". The San Quentin Drama Workshop at The Playhouse 12.40pm "Krapps's Last Tape"

"Waiting for Godot" 8.15pm.

Tickets are \$6.00 - student rush 30 mins prior to performance. Tickets for "Krapps's Last Tape" are available at the door.

Etc:

Canberra School of Music Graduation.
Sports Union Members' Clinic, Traditional Chinese medical health care 8am-10am.

TUESDAY, 27th MARCH

A.N.U. Union:

- 12.30pm Knotholes Bar. The Union Lunch Club.
Dr Jim Cairns - "The Irrelevance of Bob Hawke"
\$6 Tickets at Union Office.

- 2XX Concert "Violent Femmes & Painters & Dockers."

Films:

Electric Shadows - Start of Soviet Film Festival includes "Vassa" - Best Film 1983 Moscow Film Festival.

ANU Film Group - "Un Chien Andalou", "l'Age d'Or" - 7.30pm

Theatre:

The Playhouse "Krapps's Last Tape", 12.40
The Playhouse "Waiting for Godot" - 8.15pm

Arts Centre, ANU: Los Trios Ringbarkus

Music:

Canberra School of Music, Examination Recital. 5.30pm

Clubs & Societies:

Christians on Campus: "Does Australia have a future?" 1.00pm - Union Court.

WEDNESDAY 28th MARCH

A.N.U. Union:

- Video Night - "Young Doctors in Love" "Hostage"

Films:

Electric Shadows - Soviet Film Festival continues.

Theatre:

Playhouse: "Krapps's Last Tape", 12.40pm
Playhouse: "Waiting for Godot" 5.30pm
ANU Arts Centre: Los Trios Ringbarkus

Cafe Boom Boom: Comedy of Terror at Narrabundah Shops - A bizarre ironic comedy.

Etc:

Students' Association General Meeting

Clubs & Societies:

Christians on Campus - Brian Willersdorf "Where Do I go from here" - 1.00pm Union Court.

Sports Union Medical Clinic
Traditional Chinese Medical Health Care 4pm-7pm

THURSDAY 29th APRIL

ANU Union

Folk Music in the Refectory

Films:

Electric Shadows: Soviet Film Festival

Theatre:

Playhouse: "Krapps's Last Tape", 12.40pm
Playhouse: "Waiting for Godot", 8.15pm

ANU Arts Centre: Los Trios Ringbarkus
Cafe Boom Boom: "The Comedy of Terrors"

FRIDAY 30th MARCH

Films:

Electric Shadows: Last day Soviet Film Festival.

Theatre:

Playhouse, "Krapps's Last Tape" 12.40pm
Playhouse, "Endgame", 5.30pm

Playhouse, "Waiting for Godot", 8.15pm

ANU Arts Centre, Los Trios Ringbarkus
Cafe Boom Boom - "A Comedy of Terrors"

Music:

Student Cello Concert - School of Music, 6pm

Clubs & Societies:

ANU Political Society: Wine and cheese with Geoff Pryor our local cartoonist and political commentator.

SATURDAY 31st MARCH

ANU Union:

2XX presents a PUNKNIGHT

Films:

Electric Shadows: The Draughtsman's Contract - Everything you wanted to know about greed lust and murder. 3.45, 6.00, 8.15.

Theatre:

Playhouse, "Endgame", 5.30pm
Playhouse, "Waiting for Godot", 8.15pm

ANU Arts Centre - Los Trios Ringbarkus
Cafe Boom Boom - "A Comedy of Terrors"

Music:

Musica Viva, Guarneri Quartet, School of Music, 8.15pm

SUNDAY 1st APRIL

ANU Union:

In the Upper Bar - Solo Artist Joanne Quinn

Films:

Electric Shadows: Sunday Matinee, 2.30
Marx Brothers - "Night at the Opera" 4.15pm "Parsifal" - dinner Break at 6.20 Pt. 1 & 2.

Theatre:

ANU Arts Centre - Los Trios Ringbarkus
Best Comedy show, Edinburgh Festival 1983.

Cafe Boom Boom - "The Comedy of Terror"

MONDAY 2nd APRIL

Films:

Electric Shadows: "La Nuit de Varannes" 5.30, 8.00
A night that changed the world, the capture of Louis XVI.

Theatre:

Playhouse: "The Canterbury Tales", 12.40pm
Cafe Boom Boom: "The Comedy of Terrors" presented by Crabs.

TUESDAY 3rd APRIL

Films:

Electric Shadows: "La Nuit de Varennes" 5.30, 8.00

Theatre:

Playhouse: "The Canterbury Tales" 11.00am

Playhouse: "Lord of the Rings", 8.15pm presented by Rob Inglis - Solo.

Cafe Boom Boom: "The Comedy of Terrors"

WEDNESDAY 4th APRIL

ANU Union:

Video Night: "Oldies & Goldies" Film
Humphrey Bogart, etc.

Films:

Electric Shadows: "La Nuit de Varennes" 5.30, 8.00

Theatre:

Playhouse: "The Hobbit", 12.40pm
"Lord of the Rings" 8.15pm

Cafe Boom Boom: "The Comedy of Terrors"

Music:

Canberra Opera - "Orpheus in the Underworld" by Jacques Offenbach

THURSDAY 5th APRIL

ANU Union:

XXXX Tooheys Happy Hours Night - Starts 8pm.
Jug Band - Jugsquad will play.

Films:

Electric Shadows: "La Nuit de Varennes" 5.30, 8.00pm.

Theatre:

Playhouse: "The Hobbit", 12.40pm
"Lord of the Rings" 8.15pm

Cafe Boom Boom - "Comedy of Terrors"

Music:

"Orpheus in the Underworld."

FRIDAY 6th APRIL

ANU Union

Folk Music in Knotholes - Bring an instrument and join in! Everyone welcome.

Films:

Electric Shadows - "La nuit de Varennes" 5.30, 8.00pm

Theatre:

Playhouse: - "The Hobbit", 12.40pm
"Lord of the Rings", 8.15pm

Cafe Boom Boom - "The Comedy of Terrors"

Music:

"Orpheus in the Underworld"

SATURDAY 7th APRIL

ANU Union:

2XX Concert - "Pneumatic Swing Inc." + "Sunken Cathedral"

Films:

Electric Shadows - "La Nuit de Varennes" 5.30, 8.00

Theatre:

Playhouse - "Lord of the Rings", 8.15pm

Cafe Boom Boom - "The Comedy of Terrors"

Music:

"Orpheus in the Underworld" - Canberra Opera.

SUNDAY 8th APRIL

ANU Union:

Solo Artist - Rob Parr - Upper Bar.

Films:

Electric Shadows: "La Nuit de Varennes" 5.30, 8.00

Theatre:

Cafe Boom Boom - "The Comedy of Terrors"

Canberra's exclusive

ROCK PROMOTER

requires a business partner

to help organise and promote rock concerts and bands

For more information phone 812 472 6-7.30pm, Mon.-Sat., and ask for Bill.

Palestine Human Rights Campaign

LEBANON**INVASION****MASSACRES****CRISIS ...****WHY?**

Film and Discussion

Tuesday 27th

7 pm

Haydon-Allen G25

ISRAEL'S INVASION OF LEBANON

- 1) The World Zionist Organisation's plan submitted to the Peace Conference in 1919 depicted an Israel which extended as far as Sidon, including the Southern Bekaa Valley and the headwaters of the Jordan River (and the Hauran Plain in Syria).
- 2) Although the operation into Lebanon was called "Peace for Galilee" the Palestine Liberation Organisation had observed the US-negotiated cease-fire for over a year. On 14 May 1982 Rafael Eytan was quoted in *Yediot Aharonot* as follows: "You needn't play by the other side's rules. If you've got a big bat and he's got a little bat, there's no reason for you to switch to a little bat too." *Time* magazine reported on 26 April 1982 that Israel had been planning an invasion for at least a year, and had repeatedly used a tactic of bombing Lebanese cities in order to provoke retaliation, providing the pretext to invade.
- 3) The invasion killed about 20,000, injured about 30,000, rendered homeless at least 40,000 more (this last figure excludes Beirut, which will remain incalculable). Three cities, 34 villages and 14 Palestinian refugee camps (which were all basically densely populated fringe suburban areas) were razed to the ground. At least 15,000 civilians were rounded up and concentrated in camps. Most of them are still in these camps now. During the siege of Beirut the water supply was interrupted regularly, allowing bacteria to build up in the water which would then be consumed by those dying of thirst in the city. Medical aid was prevented from entering the city. Internationally prohibited weapons such as cluster bombs, chemical weapons, phosphorus bombs and fragmentation bombs were used in the saturation bombing of civilian areas.
- 4) In Israel 400,000 people (10% of the population) demonstrated against the war in Tel Aviv. Numerous disobedience groups sprung up amongst the armed forces.
- 5) The forces of the PLO withdrew from Beirut to end the loss of civilian lives, on understandings and guarantees as to the safety of the Palestinians remaining in the city. The Israeli government then permitted forces of the Phalange to enter Sabra and Shatila refugee camps and massacre the children, women and old people who remained (2,400 according to the Lebanese Red Cross). Both of these camps were overlooked by Israeli observation posts. At the Kahan inquiry it transpired that there had been warnings of the possibility in a Cabinet meeting, to which Begin replied he had forgotten the warning, as he had been preoccupied. Begin testified that Sharon had ordered the operation unilaterally, but was not disciplined. Brigadier General Yaron had allowed the Phalange to resupply with fresh men and ammunition, and supplied a bulldozer for disposing of corpses, after learning of the massacre. None of those responsible were detained. Lieutenant Grabowsky who saw the murders and told his superior officer, was ordered not to intervene. Sharon resigned as Defence Minister after the Kahan Inquiry, and was immediately made Minister-Without-Portfolio.

Palestine Human Rights Campaign



"Since to me Judaism had always meant tolerance, openness, intellectual and moral honesty, it was self-evident that a Jewish state would by definition embody those values. That was why it was worth defending, and why any talk of its destruction, no matter how just the cause of the Palestinians, was so upsetting..."

Thus when I arrived in Israel, I may have had vaguely non-Zionist ideas, but I also had heavily Zionist emotions. When I left Israel, not only did I have a highly specific anti-Zionist analysis, and deeply antipathic feelings towards Israel, but I had also been forced to rethink my attitude to Judaism... Certainly a good deal of my disillusion came from actively investigating the Israeli political scene. It soon became apparent that Israel could be called a democracy only in the most technical sense. It seems to embody the Eastern European idea of democracy: you can say whatever you want (as long as you're Jewish) but if you say the 'wrong' things (ie anti-Zionist) too loudly or too often, you'll find your access to the media cut off, your mail being delayed for long periods and your name being slandered by Israeli officials. But thrown into jail? In most cases, no, not unless you actually do something.

Of course, if you're an Arab, then even these 'democratic' constraints on the power of the state are absent...

Nor in fact did it seem that many of the more repugnant features of Israeli society were simply a result of the current bad times - the incredibly pervasive and almost violent sexism, for example, made human relationships between men and women difficult at best; an elevation of the petty and inconsequential in life to the divine; an arrogance and obstinacy, pigheadedness that serves as a cover for a hysteria which erupted at the slightest push; a paranoia deeply and almost universally felt and displayed, at the slight provocation, a morbid fascination with suffering and death which, mixed with a genuine anguish, seemed to find in Israeli Jews a perverse kind of vindication of the paranoia and hysteria so fundamental to the Israeli way of life; and finally a capacity for moral cowardice and self-deception almost impossible to believe.

Among the many examples which spring to mind I remember particularly the magazine editor who told me in all seriousness that, "In Israel you need four balls to survive. We don't have any place for weaklings here..."

"For certain peoples a time comes, along the evolutionary continuum of their existence, when they discover that their history has been deflected from its preordained course and that their political and existential reality has been mutilated. The world they inhabit as a consequence of this becomes terrifying and bizarre, one in which it is all but impossible to house one's human passions and become a determining force in one's life. The world of the exile. The world of the occupied. The world of the refugee. The world of the ghetto. The world of the stateless. All of these are worlds with blackened walls surrounding them, all these have a special tension crystallizing their reality, all these have a mosaic of active mythology that is incomprehensible to others. Few can truly understand such encapsulated worlds, their terror, their devastation, their anguish and the desolate helplessness of their denizens..."

In the old city of Jerusalem an Israeli soldier with a machine gun slung over his shoulder and a look of contempt on his face walks into a Palestinian Arab coffee shop and proceeds to slap the patrons on the face and to demand identity cards. He kicks. He spits. He knocks. He hates. He walks out.

During the war, in Nablus, a shell shot leaves a hole in the wall of a shop. The shopkeeper later fills it with cement. He is dragged away by Israeli soldiers and tried in court for building 'without a licence'.

Across the Allenby Bridge, a young Palestinian student is returning home after visiting members of his family on the East Bank and in Syria. He gets arrested by border police because to them he is suspicious. Like many before him, he is held under the notorious Preventive Detention Law for months, without the mercy of a time limit, and questioned about his 'connections'. He gets beaten up and periodically hung by his legs, a common practice of the occupying authorities...

And yet. These same Israelis are a people that, on a different level, have been oppressed and dehumanised by the same Zionist system that oppressed and dehumanised us. Whether I like it or not, their's now is a link to Palestine as equally acute as mine; their's is an ethos as equally indigenous as mine; their's is a presence whose reality is as equally stark as mine. Whether I like it or not, our two irreconcilable dialectics have to become one. Whether I like it or not, no Palestinian can create a future-vision, think up historic dreams and struggle for liberation which rules out the existence of the Jewish people in Palestine; nor, conversely, can an Israeli, who assumes a similar stance, any longer dismiss the Palestinian or hope, as the Zionist movement had done, that he would vanish."

- Fawaz Turki

It requires no deep analysis to see that these existential horrors are rooted in the soil of political Zionism. For why shouldn't people push and shove? They are there only because they pushed and shoved the Arabs who lived in Israel right off their land. Why shouldn't aimless aggression be a characteristic of Israeli society? Doesn't the arbitrary yet powerful use of force keep the Arab population in Israel in line - and the Palestinians who live in exile in the refugee camps at bay? Why should people show consideration to other people? To be concerned with other people's rights might lead to questioning the justice of a settler state.

Why should one expect to find sensitivity a common characteristic in a society which is based on a wholesale disregard of the human rights and sensibilities of anyone but Jews? Why shouldn't people be expected to lie to each other and to themselves, when their whole existence is built on a lie: that Israel did not come into being at the expense of the Arabs who lived there but as a result of moral superiority and 'making the desert bloom'?"

- David Caploe, from "An American Jew in Israel", in Israel & the Palestinians, ed. Davis, Mack, Yuval-Davis.

2XX PRESENTS:

VIOLENT FEMMES

& painters and dockers

tuesday 27th

upstairs, ANU Union Bar

\$5/6/7



☞ - busy night, Tuesday!

CISCAC - PEACE MOVEMENT

On April 15 tens of thousands of people all around the country will be joining marches organised by the Peace Movement. Their aim is to end the threat of war and the dangers of nuclear annihilation. CISCAC adds its voice to the call for these protests.

During the past year, hundreds of Cruise and Pershing II missiles have been deployed by the US in western Europe. If a nuclear war breaks out, those missiles are among the key means by which it will be waged.

But what will be the nature of the political crisis that sparks the holocaust? If - or when - the missiles are launched, it seems highly likely that the crisis will have originated in attempts by the US to crush a third world liberation struggle.

Wherever such struggles have broken out White House propagandists have tried to depict them as battlefronts in a fight by east and west for domination of the world. In Vietnam, the methods used by the US to try to protect so-called "vital US interests" included carpet-bombing and defoliation. In Lebanon in 1984, they involved saturation shelling from the New Jersey's 16-inch guns.

On a series of occasions, the US has threatened to use nuclear weapons as part of its intervention in third-world conflicts. Several times, detailed plans for the use of atom bombs have been drawn up. One of these occasions was in Vietnam in 1954, when as US historian Ronald Spector reveals, the Pentagon made preparations to use atom bombs against the Viet Minh.

Moreover, it was US military attacks on another third-world revolution - that which began in Cuba in 1959 - that set the stage for the Caribbean crisis of 1962, arguably the closest the world has ever come to nuclear annihilation.

Australia has been drawn into the US nuclear network by allowing US bases - which are an integral part of the US targeting and firing system - to be stationed here and by providing uranium

to the world market. Moreover, the ANZUS treaty with the United States provided the cover for Australian troops to be sent to Vietnam.

The lesson for peace activists is clear: some of the greatest dangers of nuclear war today lie in the US rulers' desperate attempts to crush popular insurrections in the Third World. If the political ability of US presidents to go to war in the Third World can be ended, we will all be immeasurably safer.

As a step towards halting the political preparations for nuclear war - as well as the purely military ones - the mass anti-nuclear demonstrations now taking place around the world are of immense value. By demonstrating, we remind the war-makers that huge sections of the world's population are alarmed at the prospect of nuclear war and are increasingly roused to struggle against the wars that are going on now.

Of every eight children born in your country, one is already dead before the age of 12 months. Several more will die before reaching maturity.

None of your family or friends can read or write, or has any chance to learn. They are among more than 40 percent of the population that is illiterate.

Like half of your country's economically active population, you have no real fulltime work. And when you do score a job for a period, the wages are around \$3 a day.

Your country's per capita gross domestic product is around \$1000 a year - less than a tenth of the figure for countries such as Australia or the US. Not that you see much of it - the country's wealth stays in the hands of a small privileged elite, who control the economy and the congress, and who use the armed forces ruthlessly to suppress all opposition.

Is it any wonder, then, that you rise in revolt? In Central America, conditions such as this have long been the norm. In Nicaragua in 1979 they led to a massive popular insurrection that overthrew the brutal Somoza dictatorship. In El Salvador today, rebels fighting to put an end to poverty and oppression control a third of the country.

For years, the Reagan administration in the US has claimed that these popular struggles reflect "Soviet-Cuban expansionism." On the basis of this unproven charge, Reagan has poured in military aid worth hundreds of millions of dollars to keep the right-wing killer regimes in business.

C.I.S.C.A.C.

PUBLIC MEETING

"The Struggle for Peace in Central America"

PROGRAMME:

1. Introduction - C.I.S.C.A.C.
- Ken Fry HHR (Fraser)
2. The Salvadoran Elections
- Warwick Fry CISCAC
3. "The Nicaraguan and Cuban Revolution":
An Eyewitness Report
- Peter Milton MHR (La Trobe)
4. Film: "Nicaraguan Under Threat"
5. Commentary and Discussion
- Dr Andrew Hopkins, dept Sociology ANU
(recently returned from three months in Central America)

7.30pm WEDNESDAY APRIL 4th

COPLAND BUILDING G8, ANU Campus

ALL WELCOME - ADMISSION BY DONATION

The Central American revolutions nevertheless keep getting stronger - and Reagan is stepping up his military intervention to try to halt the process. Already, the US has installed thousands of its troops as a permanent force in Honduras.

Where will the escalation end? Reagan has vowed that the revolution will not be allowed to triumph in El Salvador.

Unless a huge, militant international peace movement forces the US rulers to give up their designs on Central America, there is no guarantee that Reagan will not resort to nuclear weapons to gain the victory he demands.

TUG OF WAR

Recently Eva, the Union's Activities Officer, organised a tug of war night. The tug of war machine is an electronic monster designed to accommodate energetic pullers, each of whom would try to outpull the other. I noted the absence of either a College or a Forestry team to uphold the ANU's name!

Perhaps there will be a chance to redeem the ANU's standing when the tug of war machine returns in Bush Week. The main winners of the event were the South Side Tavern team. David Welsh (sometimes known as the "bush pig") took out the men's doubles with Brett Morris. For the women's singles Karen Mahoney was able to hold her own, and the combined force of David Welsh, Robby Borford and Roger Willis took out the men's triple. Barry Kearsley and Rob Hubbard along with Bryant Anderson successfully organised and umpired the events, and we can anticipate their fiery return towards the end of second term - iron men will have to face some tough competition this year.

GET SET GO, STRANGE TENANTS, MENTAL AS ANYTHING.

Union Refectory, 13.3.1983.

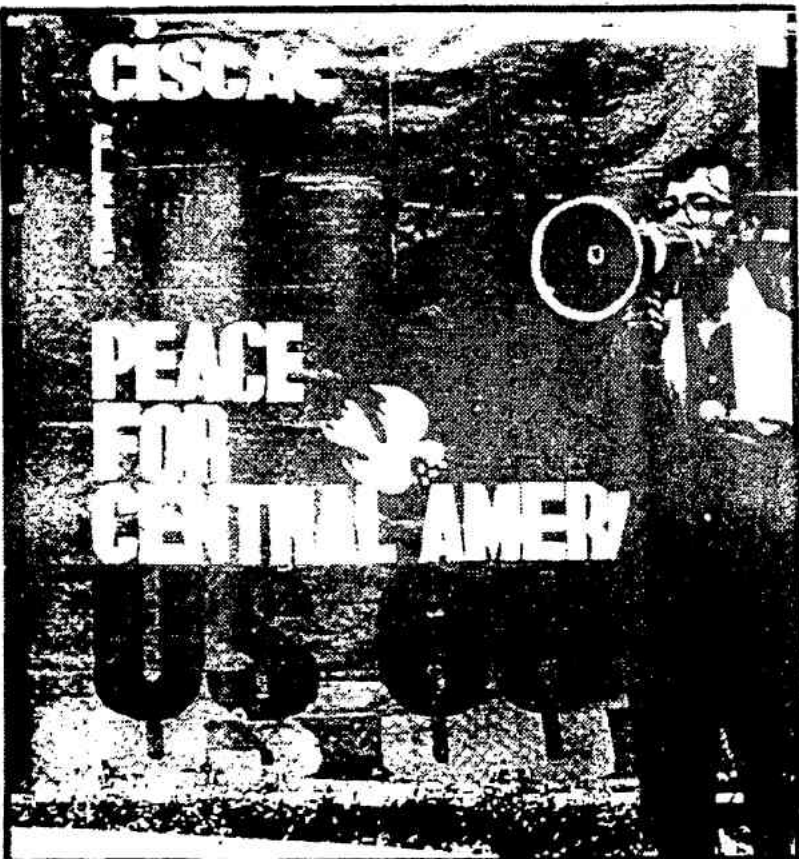
Well, there were plenty of people coming to see these bands. A giant queue of people lined up in the non-union members' area, all waiting to be cheered up on a Tuesday night. I myself was upset by the fact that Get Set Go were playing as they did not impress me last time I saw them. So I watched them get up in front of the huge crowd and start off very shakily. But SURPRISE! After about two songs, the band showed the audience that they were a group of talented musicians, playing simple but interesting songs. They were thus received quite warmly by the mixture of Mental fans and Tenants fans.

After Get Set Go left the stage, the "rude-boys" hit the front waiting to see the best ska-reggae band in Australia. The Strange Tenants hit the stage playing their own brand of dance music. The people at the front, ska'd, and just chanted as they watched the Tenants play songs of both EPs and do a few covers. Highlights were definitely "Soldier-boy" of the first EP and their single "Hardtimes", in which the audience sang to add to the atmosphere. Mental as Anything are not a band that have ever impressed me but I stayed to see them anyway. Their set was full of singles which include covers as well as originals. There is not much one can say about MAA that has not been said before. Greedy Smith proved himself to be an egotistical bastard, whilst the bass player (excuse my ignorance) was the person who kept the energy upstage. Although they came over to me as a mediocre live band, the audience loved them and got two encores, which included Cochrane's "Something Else" (I prefer Sid's version) and the Mental's own classic "Nips are getting bigger".

My one ill feeling towards the night is that I believe (along with other front row members) that bouncers should not be seen or felt.

Michael Charlton

MARCH AGAINST WAR ON APRIL 15



NO NUCLEAR WAR!
STOP REAGAN'S WARDRIVE!

AUS-AOK?

Introduction - What is AUS?

The Australian Union of Students (AUS) is a national organisation to which campus student organisations of tertiary education institutions affiliate. AUS has a national office in Melbourne where the President, Education Vice-President (EVP) and National Women's Officer work with staff.

There are paid State Organisers in NSW, Victoria, South Australia and Western Australia but only NSW has an office for the two state organisers here. There are also unpaid Regional Women's Organisers. In the last few years in NSW many campuses have seceded from AUS because of campaigns by right wing, anti-union forces, Sydney Uni is one of these.

AUS in 1983

AUS is meant to provide students with a means of voicing their views to the government and the community and to fight for student rights at all levels. It has done this successfully in the past, such as through the Education Fight-back campaign when the Fraser Government was trying to introduce fees and loans instead of increasing TEAS.

These campaigns, however, have been largely the work of groups in the regions rather than at a national level. Since the ALP has taken government federally, the ALP dominated leadership of AUS has basically stopped addressing the demands of students and begun canvassing the student vote for the ALP.

Throughout 1983, state and campus student activists have been running campaigns and servicing students with little help and some hindrance from the National Office of AUS. In NSW, non-member campuses have been constantly asked for funding for campaigns because AUS wasn't forthcoming. The year was plagued with internal politicking from the bureaucrats who saw people who were actually doing things on campus as a threat to their positions of power.

The President, for example, thought nothing of working with ALP clubs on non-member campuses before she'd let the NSW State Organisers in on any information affecting the membership.

This rave is just the background to what happened at Annual Council.

What happened at Council, Jan. 13-22 1984

Annual Council is the body which decides on AUS policy, action structure and finances each year. Delegates from member campuses attend and vote on these.

In NSW we held out some hope that because of widespread discontent amongst activists around the country, Annual Council would serve as a forum in which to air our grievances and demand that the membership get more control of the union, i.e. more money for campaigns funding for state and regional women's organisers, and more flexibility in decision-making so that each state could adapt to the particular needs of its members, while the National Office could co-ordinate campaigns at a national level, and collect and distribute information from each state.

This especially affected small and isolated campuses in NSW, of which there are many. These campuses have special needs that cannot be met when state resources are too limited even to get AUS state officers out to these places.

Well, we arrived at Council at Melbourne Uni. The first thing I noticed was that many people who I'd previously

met at conferences etc., were avoiding me, not returning a smile here and there. This was unnerving and, for the newcomers to AUS, it was very confusing.

They found they were either totally ignored or constantly lobbied, depending on their voting strengths and who they hung around with. This set the tone for the whole of Council where 'backstabbing', secrets, and carefully planned accusations were the norm on all sides though the Women's Caucus managed to scrape the surface of the barriers by at least acknowledging their defensiveness.

Deals were made and reneged on (mostly by the ALP leadership). The problem is, all of this affects the student membership of AUS, yet they have little input into the process. The top-heavy ALP dominated structure of AUS has been passed on to several campuses where the ALP is building up its machine and successfully excluding many activists from resources and information.

The Women's Department of AUS has not been usurped so dramatically by the ALP machine because of its more democratic structure: campus and regional women's groups have more control over decision-making. However, the ALP is trying very hard for control.

This article is not trying to condemn the ALP as a whole but the kind of machine for power-mongering that has been built up by some ALP students in AUS. This succeeds in halting democratic processes and depriving students of the resources they need to express their views and stand up for their rights.

Basically, Council proved to be a poor hope for activists and only served to drain our energy while the leadership simply maintained their control. Some pressure was felt, it seems, and more money was made available to regions, but still nowhere near the amounts needed for effective regional activism.

The ALP boy, Michael O'Connor, notorious for his inefficiency and constant focus on "getting the numbers" is now President, Lesley Yates, a much more capable woman but still part of the machine, is EVP, and Sue Ellery (ALP) is National Women's Officer. They have created the position of National Media Officer, filled by one of their number - we thought that, as the best media produced in the last year or so has come from the states, we'd benefit by more of a focus on helping there - but no, and of course we'll be accused of a factional attack if we disagree!

What Now?

So, what hope is there? Very little. At least State Organisers will have some more funds to work with. However, there will be no use looking to the National Office for much support.

Once again we'll be fighting against secession campaigns for a union which we hardly feel a part of ourselves. Perhaps we'd be able to concentrate more on student needs if the union was more well-known and active so that students would all see the benefits of staying in it. Instead there are those interminable right-wing and not-so-right wing secession motions to fight.

Oh well, it doesn't pay to have illusions anyway. So I guess it's just back to the hard slog for everyone.

From Sydney Uni Orientation Handbook

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HEDONISM

THERE MUST BE SOMETHING MORE



Amidst a luminescent haze of expelled smoke and hundreds of carelessly discarded, and often only half-consumed, cans of drink, a multitude of new, and not so new, students, many experiencing for the first time life in a context comparable to a child and mother separated by the severing of the umbilical cord, fail to come to terms with the unfortunate social environment into which they have been placed, as they partake of one of many O-Week celebrations.

Somehow, through the slowly decaying times in which we live, new definitions of enjoyment etc. have come into being. Perhaps the most pertinent expression of this frighteningly entropic situation is that given to much contemporary music.

We are bombarded with obscure and often incomprehensible names of bands of 'musicians', acting often only as products, and often in unawareness of the Fact, as the mouthpiece of the times.

Aspects of this music are the fast tempos and unusual lyrics which are indicative of the social backgrounds from which they have evolved, and one of the greatest forces of this form of expression is its ability to attract hordes of people, searching for identity.

In some ways appreciation of music is indeed a matter of taste; but therein lies the point of this thesis. It is not so much the taste one has in music, rather, with respect to the abovementioned styles, why one has that particular taste. It must be made clear however, that I am not defining my particular taste in music, nor necessarily deriding others'. The point, rather, is not the music in itself, but the institutions from which it springs and the type of social mode it expresses.

Music is, however, but one example of the horrific social framework in which we have been enmeshed. Other aspects include; mind altering through use of narcotics, sex, excessive active (and passive) forms of hedonism and various modes of thought which seem to provide some solutions and satisfy some needs. People seek to establish answers to their dilemma through such things.

It must be emphasised that pleasure and enjoyment are not to be condemned as institutions within themselves. They are vital to the development of our being. Yet these new definitions of enjoyment are, to some extent, to be condemned. New definitions of maturity have

also come into being. The hurried and worried pace of life, possibly indicated by the rate of formal education, has meant that we are forced at frightening pace into new, vastly different, and often conflicting, environments. We accept, as a consequence, what we understand to be maturity, by falling ever so naively into the webs of these schizophrenic environments.

Answers, or seeming answers, to our questions are easily provided. Explanations of our predicament don't come quite as easily. There is, however, one explanation for, and answer to, our predicament.

It comes in the person of Jesus Christ. Christians believe that being initially in total harmony with God, we aspired to him and consequently "fell" from that position of accord. This "fall of mankind" through "sin" (or rebellion against God) is the source of the trouble we are experiencing today.

Thus the explanation. The answer is far less complex. God desired that we be given the chance to be resorted to our rightful place of harmony with him.

As a man Jesus Christ gave us that chance. He taught that if we believe in him we will be kept from the consequences of our rebellion - eternal separation from God.

Jesus was crucified but rose again, symbolising that 'sin' and the consequences thereof has and can be overcome.

We therefore have the opportunity to be 'put right' with God. The response, however, cannot be passive; it must be active belief.

Explaining the Christian message is never easy: many have been raised on misconceptions about the bible and Christ, terminology and concepts are often abstract and seem to place christianity among exotic religions with terminologies and concepts of their own. Many too, have valid, possibly unanswered problems concerning the Gospel, but these do not nullify its importance.

As christians we believe that to fully come to terms with our social context, we must see 'sin' and man's rebellion as the source of today's trouble.

Realising that we ourselves cannot provide either the answers or the explanations, (since they have been provided) is the first step in transcending those forces that threaten to destroy society in a way which has not as yet been fully realised.

David Abbot



Child Care in the Union?

At the first Union Board meeting of 1984 the Union's executive undertook to investigate the possibility of occasional child care in the Union.

Due to constraints of funding and facilities, such care would probably cover children of five years and over, and would operate between hours of 3.30pm and 7.00pm on weekdays.

CHILD CARE NEEDS

The child care needs on this campus far outweigh the available facilities. Although all on-campus child care centres are working at their maximum capacity, a large waiting list (for approximately 175 places) still exists. Further, available child care operates only during daytime hours, finishing at 5pm.

Parents on Campus have undertaken a survey to assess the nature of current child care practices, their costs and limitations, and thus determine areas of further need. (So if you haven't returned your questionnaire, please do so post haste.) A full report will appear in a later Woroni.

From the preliminary findings some trends are emerging. A spokesperson for Parents on Campus, Judith Pabian, reports that student parents are basing their unit selections around units with daytime classes. Courses with lectures, tutorials or labs that extend past 5pm have been avoided — the lack of extended child care services are restricting both the selection and the number of units student parents can study. If student parents are also full time workers, they have no choice to organize private care arrangements, as the university offers no assistance.

WHAT CAN THE UNION DO?

Through offering an occasional care service the Union can at least extend the hours of on-campus child care, and thus increase parents' access to the university. By minding children in the immediate post school hours, the Union would allow greater numbers of parents to attend late afternoon classes, spend time in the library, and/or enjoy the facilities of the Union — functions, meetings, food and drink.

WHAT SORT OF SERVICE?

The Union could offer a child minding service that would include children's games, showing selected videos, books, toys and the company of other children. Since the care would run till around dinner, the Union could provide quartered sandwiches, orange juice and other light food. Hopefully the service would run on donations so that parents can contribute according to their (economic) ability to do so.

Child minding would require a full time co-ordinator, with a pool of casual (paid) assistants, consisting of parents and other responsible students.

WHERE?

Whereas the original motion suggested the Knotholes extension, concerned Board members have expressed doubts at running child care upstairs. The upstairs area has problems ranging from smoking, children being stepped on by drunken people, to a shortage of space (except for the Bridge which is freezing in winter).

The Bistro extension is more suitable. It is cleaner, quieter, has nearby toilets but would require carpeting (for the sake of knees). The Union would need to buy toys, but books and maybe video machines could be borrowed.

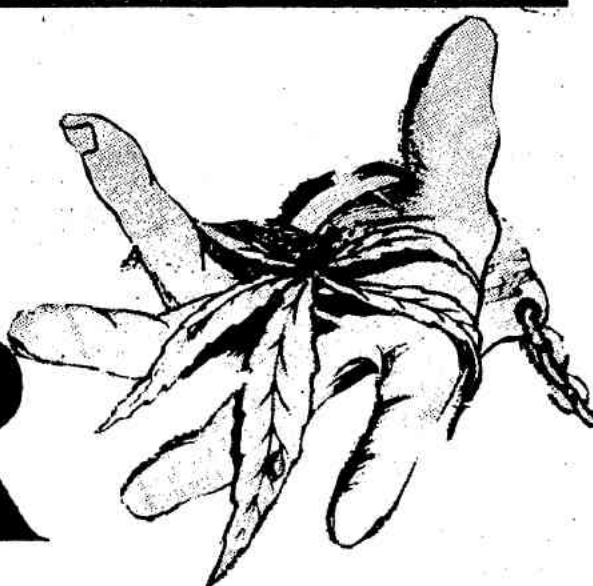
WHEN?

Before making any final decisions the Union Executive is awaiting the Parents on Campus Survey Report, and the University's reactions/initiatives that follow from it. Child care is a vital service the Union could provide its members, a service that will increase the access of many parents to university life. The Board would welcome any submissions or ideas on the proposal. These can be left with Marcus Kelson or Susie Carcary, c/- Union Office, or with me c/- Students' Association.

Ian Redpath
S.A. Rep on the
Union Board of Management



CAVEAT EMPTOR



Let's stop beating about the bush, fellow crims, and look at some of the effects of a perfectly peaceful pastime... and some of the hazards which we, the quietly fuming consumers may be exposed to because the law is such an ass.

Like lack of quality controls for instance in a substance which is already part of many Australian households and the hazard to health posed by this lack.

Extensive research into the effects of cannabis have failed to show any significantly deleterious effects on health which stand up to close examination. But an illegal substance, even though its use is widespread, may become a health hazard due to lack of quality control.

What prompted this article was a report in a 1982 edition of the New England Journal of Medicine, (a highly respected American Medical Journal,) which documented a multi-state outbreak of enteritis caused by one particular breed of the organism *Salmonella Muenchen*, identified by "plasmid finger-printing" to have come from a common source.

Salmonella is one of the more common, food-borne pathogens and outbreaks of this enteritis have occurred in this country also often in association with fast food outlets. The epidemic reported in the NEJM however was traced to contaminated marijuana found in the victims' households... a first for public health authorities whose task is to identify such vehicles for transmission of bacterial pathogens in their war against the bugs.

Samples of marijuana taken from these households were analysed and found to have between 10^6 and 10^7 organisms per gram of marijuana - a high degree of contamination.

Alarm button... were cannabis smokers just grotty hippies living in dives with poor standards of hygiene, that such a clean vegetable friend could become so contaminated?

Were (are?) the disease-ridden cannabis smokers too drenched in their cloud of smoke to notice? Too doped to keep up their defences? In a word "no". Households were checked and matched for ages of inmates, and neighbourhoods charted to identify the source. 50 percent of those who caught the disease were under 10 years of age and non-smokers themselves, though marijuana was present in the household.

Close analysis of the marijuana showed microflora characteristic of dried animal faeces, and strongly suggested direct adulteration with excrement, presumably to increase the weight of the product. The consistent plasmid finding on the *Salmonella* cultured from State to State in this fashion suggested that such adulteration occurred high up on the chain of distribution. Several ways in which the contaminating organisms might have found their way to non-users in the household were considered - fingers contaminated during preparation (e.g. rolling a joint or packing a bong) with secondary contamination of food during preparation was one such method; and contamination of the lips during smoking, with oral transmission (e.g. kissing). All users denied cooking with the marijuana.

The idea of inhaling smoked *Salmonella* by side-stream smoke as a possible route of infection was considered most unlikely.

This report raised considerable alarm in medical centres throughout the USA where cannabis was being used to alleviate the nausea and vomiting associated with cancer therapy. Many research centres used oral 9 THC (an active component of cannabis), but government grown and standardised marijuana cigarettes had also been used. Despite many states permitting controlled therapeutic use of marijuana, "legal" manufacture represented only a small proportion of the marijuana used in such centres and use of illicit ("street") marijuana was widespread.

Now many cancer patients being immunosuppressed have an increased risk of infection. This is particularly true for a patient receiving intensive chemotherapy and radiation therapy, including those who have undergone transplant surgery. These patients experience considerable nausea and vomiting from their therapy. Often this is unresponsive to standard antiemetics such as prochlorperazine ("stemetil"). In such patients oral absorption of drugs is erratic. The most efficient manner in which to administer 9 THC to these patients is by smoke inhalation; this has been found to be quite effective in helping to control these distressing side effects.

Imagine the outcry if such patients were given "adulterated" grass to smoke! *Salmonella* infection in an immunosuppressed patient would quite likely be fatal. Even in the government-provided marijuana cigarettes used in one study, substantial numbers of potentially pathogenic gram-negative bacteria were found.

Fortunately a way of sterilising these cigarettes (with ethylene oxide and/or radiation) was found which could eliminate bacterial contamination without adversely affecting the 9 THC content. All of this seems an awfully elaborate and expensive way to provide "safe" marijuana for therapeutic purposes.

Meanwhile, we, the public smoke what? Smoking shouldn't be a health hazard, but in the hands of illicit dealers (and even bulk government sources) there seems to be quite a risk of contamination. This could, of course, all be avoided were personal cultivation of "clean greens" permitted (as recommended by the 1979 Sackville Royal Commission). Surely it's high time the government heeded its Royal Commissioner's advice and stopped feeding us all this Bullshit.

- References:
1. The new England Journal of Medicine May 27 1982, Vo.306:21:1249-53.
 2. Canber Treatment Reports Vol.66 No. 3. March 1982.

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NORML WORKS FOR YOU

The National Organisation for Reform of Marijuana Laws, is an organisation of people who want to see the private cultivation and use of marijuana legalised.

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- * publishing "The Leaf", our bi-monthly newspaper.
- * a 24hr legal aid service (ph.(08) 224 0820).

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I support the aims and objectives of the association, and wish to become a NORML member*

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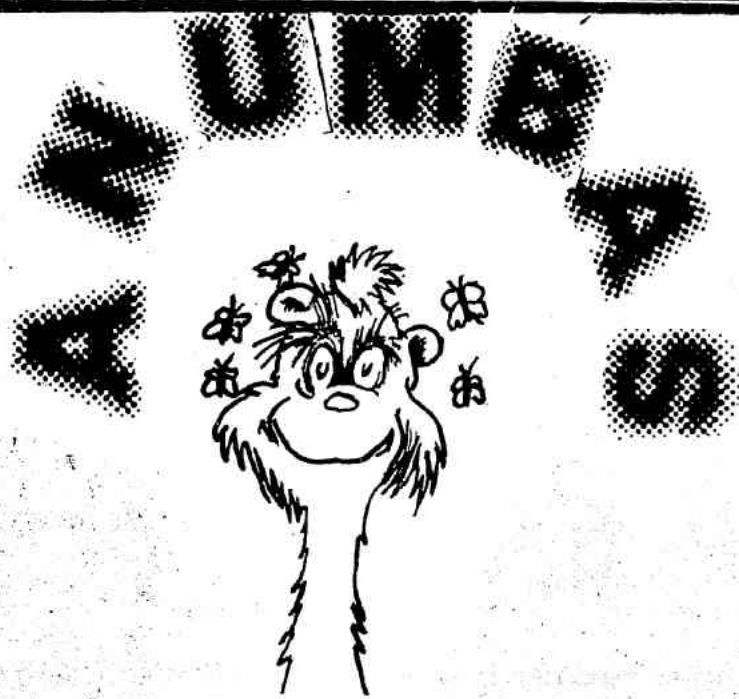
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I wish to become a member, and would like more information...

- LIFE member — \$100
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蝴蝶

祝敏申

A CHINESE BUTTERFLY

Writer

Zhu Min-Shen 祝敏申 Chinese calligrapher, the head of the Research Institute of Chinese Calligraphy & Painting of Shanghai University, taught Chinese calligraphy in Shanghai Fu-Dan 复旦 University, and study in Department of FEH, FSPacS, ANU for Ph.D. now.

Style of Writing

Official Script 隸書 an ancient style of calligraphy, current in the Han; 漢 Dynasty (206BC - A.D.220).

A BUTTER-MOTH THOUGHT IN TIME

The distant flutter,
Of a single butterfly,
Now devoid of passion,
And encased in a steady state,
At the end of the no-time corridor,
That separates the beast from me.

Jon Bucher



THE EYE OF A BUTTERFLY

TRIVIA SPOT:

Notes:

1. The word for butterfly in one of the minor Northern Nigerian languages is *Mallam-Bude-Talifa*, which means 'Wise man open the book'.

All contributions by members and non-members of ANUMBAS about moths and butterflies in art, music, literature (particularly original works) are welcome. Leave contributions for the ANUMBAS page at the S.A. Office addressed to us.

MOTH OF THE MONTH



FEMALE SMALL CITRUS BUTTERFLY

FROM MAX HAVELEER

(A novel criticising the Dutch administration of the East Indies by Multatuly (E. Dekker)

Admonishing his son for chasing a butterfly:

"Come here, Max - no, don't catch that butterfly, leave it alone - come here. Listen, you must never catch butterflies. That little creature first crawled about a tree as a caterpillar for quite a long time: not a jolly life. Now it has just got wings; and wants to fly around in the air for a bit and enjoy itself, and search for food in the flowers, and it harms no-one . . . Look, isn't it much nicer to see it flutter around like this?"

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WHY WE ARE CRYONICISTS

We are cryonicists because we choose to be optimistic rather than pessimistic about the future. We believe that human knowledge and medical technology will continue to expand and that even people who are considered "dead" today will someday be able to be restored to life, health and youth.

We understand that the state of "death" is nothing more than a physician admitting he is unable to restore a person to life; that this decision as to when a person dies will vary from doctor to doctor, place to place and most important from time to time. A person suffering a cardiac arrest in a hospital cafeteria will have a radically different prognosis than the same person with the same condition on the crowded streets of Bombay: in a hospital s/he might be resuscitated and live, but on the streets of Bombay a physician would pronounce him/her dead. We understand that as progress in our understanding of physiology and medicine is made and translated into improved medical technology we are able to recover more and more people from so-called "death". We believe an explosion of biological technology is coming that will transform the world even more radically than the changes brought by the explosion of engineering and physical technology in this century. We believe that mankind will soon have control over living systems, allowing us to end all human illness, reverse and control the aging process and solve the thorny ecological problems which seem so overwhelming to us today. We believe that this coming control over living systems will also allow us to fabricate new organisms for use in food and industrial production as well as for the repair and regeneration of patients currently waiting in cryonic suspension.

We are cryonicists because we know what we are doing is right. We don't know if what we are doing will work but we know that it is the right action to take. When someone discovers a person laying on the ground with an apparent cardiac arrest, they do not enter into a



debate with themselves or other bystanders about whether or not their application of cardiopulmonary resuscitation will work for this particular individual, whether the victim will suffer brain damage, has another terminal illness, would have wanted CPR to be applied or whether or not doctors will be able to treat the cause of their heart arrest successfully. Rather, the rescuer immediately applies CPR in order to stabilize the victim's condition and prevent any further deterioration from occurring until the victim can reach trained medical personnel who can make those decisions. It is not the rescuer's place to second guess medical capability. As cryonicists we feel that it is not our place to second guess future medical capabilities either. We know that the right thing for us to do is to move immediately to prevent the patient's condition from deteriorating further and to continue to exert maximum effort to get the patient to a time when it may be possible to treat him/her effectively. So just as the CPR rescuer seeks to stabilize his/her heart attack victim and move him/her over distance to medical assistance, the cryonics rescuer seeks to stabilize the patient and move him/her

through time to an era when effective medical help will be available.

We are cryonicists because we love being alive and do not want our lives to ever end. We know that the most important thing we have - the only thing that really matters - are our lives and health. Where we differ from others is in our unwillingness to admit defeat because contemporary medical and social authority tells us that we should. We believe in fighting even when the odds against us may be very high and the certainty of success non-existent. We believe we should fight because some chance to hold on to our precious lives, even a miracle chance, is better than no chance at all and certain death.

We are cryonicists because we refuse to let go of those we love and lose them forever. We are through closing black cuts in the earth and living with deeper ones in our hearts. We know that taking action to save the people we cherish, even if there is little chance that it will succeed, is infinitely superior to helpless inaction and smothering our grief and loss with worthless tears and dying flowers. We believe that action is better than inaction and that the psychological advantage to the dying person an

and his loved ones is reason enough to undertake cryonic suspension. We believe that it is better to fight than to surrender and we will not give up solely on the basis of someone else admitting their impotence.

Finally we are cryonicists because we know that each of us is responsible for our own lives and survival; that if we do not take action to defend our lives, no one else will. Being cryonicists puts us back in control of our lives; no longer are we under an absolute, inescapable death sentence. We are taking action to fight death and achieve indefinite extension of our lives. We are not helpless cattle being led to slaughter by an indifferent universe. This realization transforms us and lets us take joy in our lives because it frees us from the draining certainty that we are going to grow weak and disappear forever. We know that we have a chance because we are cryonicists and this awareness motivates us to be productive and to strive to maximize this chance that cryonics represents. If you would like to learn more about cryonics, please write or call us at:

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UNEXPECTED OUTING

University students have become renowned over the years for their strange behaviour (some call it madness), and have acquired a reputation for performing courageous antics. While on a late night sort of "Dolly's" one night in O-Week I came upon an unexpected and awe-inspiring spectacle. A collection of Burton and garran residents had merged together and set up of all things a formal "Dolly's" dinner party!!

Christ it was cold! In fact it was so cold that the dinner party could have been set in the Antarctic.

This devoted bunch of Crazy's soldiered on despite the bitter cold and the icicles that had formed on their hands and faces. They had layed out a lavish(?) upon a magnificent (?) table,

crowned with elegant (?) candles and feasted upon "Dolly's" cuisine. Of course alcohol was in abundant supply (perhaps that is the Secret to adapting to Canberra weather).

Having a zany (some would call it warped) sense of humour, I felt that I just had to indulge, and joined this merry group (in formal attire of course - I knew that living in Toad had to have some advantage).

This party group scared the regular "Dolly" customers and soon became debauched. The first years I noted were well and truly being educated about colleges and university life. I can hardly wait till the next insane outing that one group or another of students will think up.

Rohan



CHESS PROBLEM

WHITE TO
MATE IN
2-3 MOVES



CHRISTIANITY ~ A FRAUD.....?

Can we really believe that Jesus returned to life three days after he had been brutally beaten, nailed to a cross, lavishly embalmed in graveclothes and placed in a stone tomb, the one opening of which was secretly closed by a large boulder beside which Roman troops stood guard.

To believe he did rise appears sheer nonsense to most of us. It simply cannot stand up to reason. But intellectual-honesty, if nothing else, ought to compel us to examine critically the evidence for and arguments against such a proposition. If we can disprove this occurrence we can assert that Christianity is really a fraud, a myth foisted on the world by a group of consummate liars.

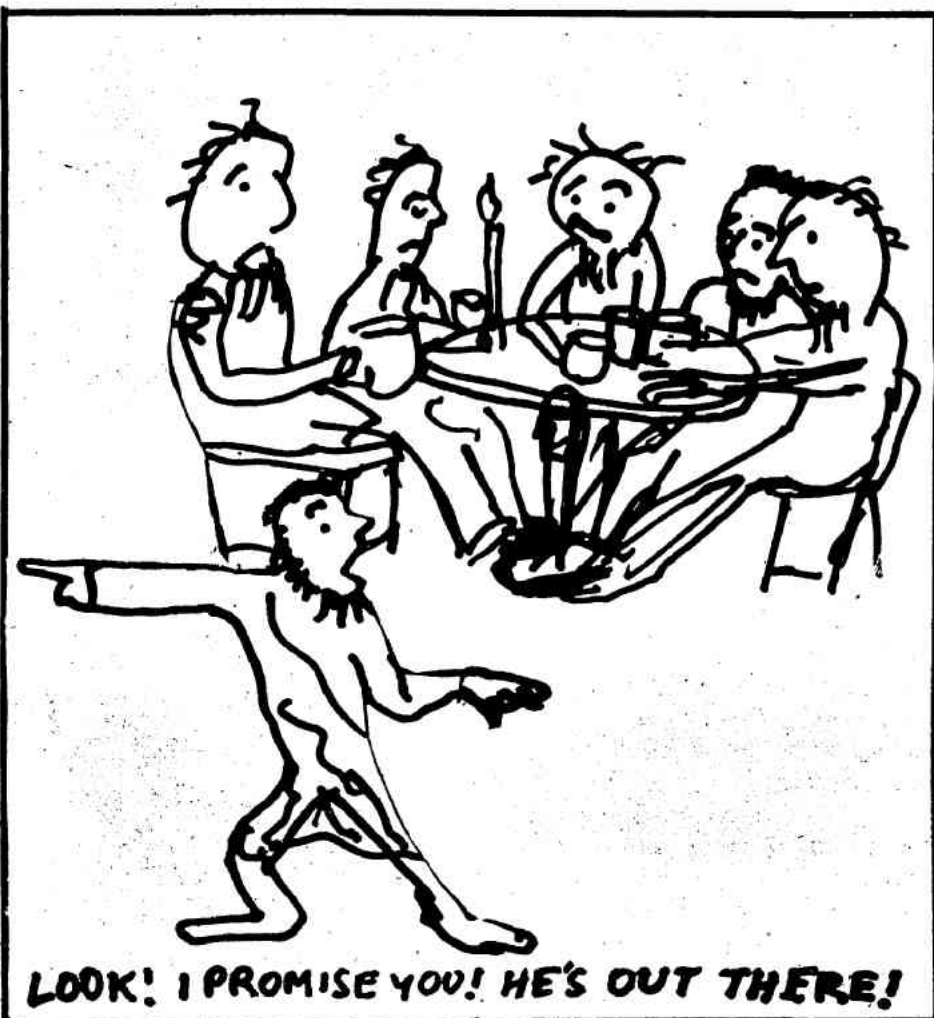
THE STORY

The biblical narratives of the resurrection which most secular historians accept as being reliable, tell how the body, bound in linen cloths and 100 lbs of spices was placed in the tomb and a Roman guard stationed outside the sealed entrance. Three days later several women came to the tomb to further anoint the body. Upon arrival at the tomb they discovered that the stone had been moved, the body had vanished but the graveclothes appeared undisturbed. They fetch the other disciples who verified the women's findings. Later in the day they met a man, healthy and happy, who claimed and proved himself to be the same Christ they had hitherto followed. In the next forty days he appeared on at least ten occasions to many people, including one group of five hundred. Within seven weeks Jerusalem was seething with a new religion based upon the premise that the Jesus who had been crucified was alive and in fact the Son of God. The disciples became missionaries to the entire world. The religion spread despite efforts to exterminate it by savage persecution. And in one way or another, followers of this risen God continue to abound throughout the world.

FOUR CRITICAL PROBLEMS

A satisfactory answer to the resurrection must explain why the tomb was empty, why the graveclothes were undisturbed, whether the claims that Christ was seen alive are credible and what caused the change in the disciples' personalities.

Two hundred years ago an Italian

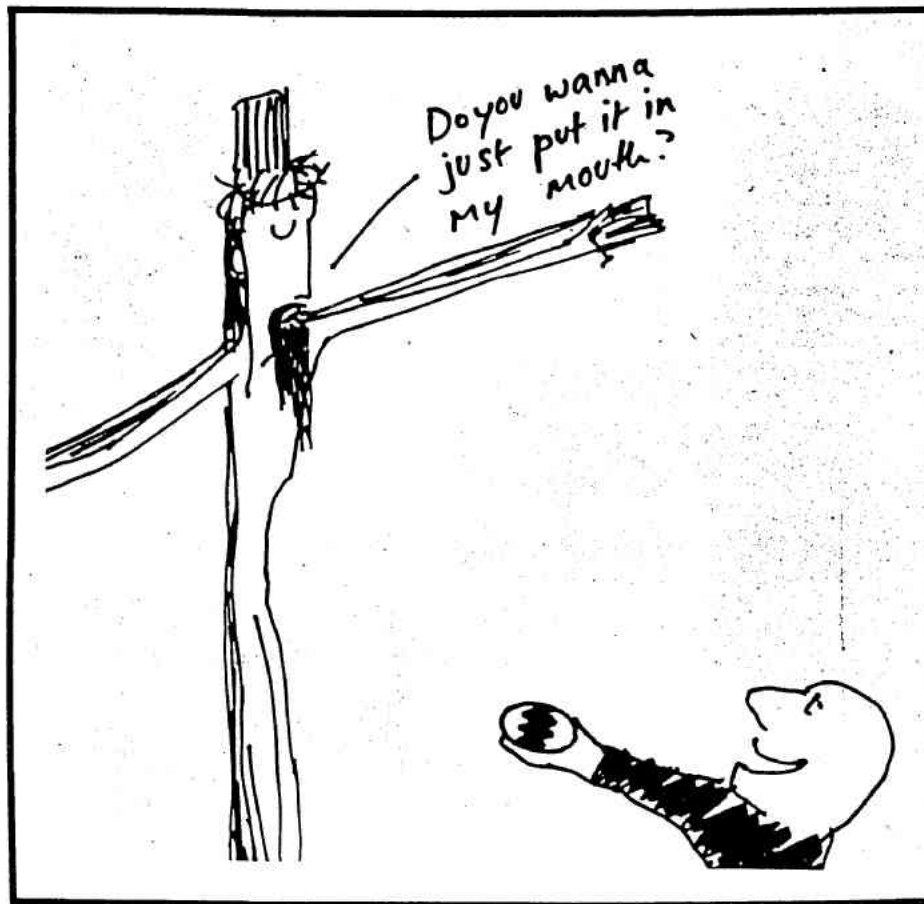


scholar, Venturini, propounded the theory that Jesus did not die, but was only in a swoon, and after reviving within the cool atmosphere of the tomb, removed the stone and eluded the guards so as to escape. To accept this theory we have to believe that Jesus was able to survive despite the agony of the trial, flogging, crucifixion, stabling embalment in the tomb, lack of food, warmth and treatment of his wounds. We must also accept the proposition that he performed the superhuman feat of moving the stone without disturbing the guard outside, and then appear well and joyful to the disciples on the same day.

Others suggest that thieves may have stolen the body. But this theory fails to explain why they would want the body without the graveclothes, and how they too, moved the stone without disturbing the guards.

Maybe the disciples secretly moved the stone and removed the body. This is the most sensible theory but for a significant psychological problem. The bulk of the disciples' subsequent preaching was that Jesus had risen and was alive. Further, many of them were imprisoned, stoned, burned and hideously murdered. Is it conceivable that so many would have been prepared to go to such an extent simply to promulgate a fairy-tale, a planned falsehood? Maybe the disciples were deceived, but we cannot doubt their sincerity. Hypocrites and martyrs are not made of the same stuff.

The fourth explanation is that the Roman or Jewish authorities removed the body. Certainly nothing would have been more useful to their cause than to remove the body of Jesus. But if they had done this, why did they not produce the body a few weeks later when the city was aflame with this new religion which was in direct opposition to the status quo? The disciples accused the authorities with Jesus' crucifixion and this infuriated the High Priest. A public statement together with a display of the corpse would certainly have been enough to smother the new religious tide. But, they were silent...



BUT, WHAT OF THE GRAVECLOTHES?

According to Jewish custom, bodies were wrapped in spice-covered linen, the face and neck being left bare. Thus the body and head were wrapped separately. If the body were removed from the graveclothes by vapourization (being transmuted into something new and different) it would be expected that the clothes, under the heavy weight of spices, would have collapsed in two separate bundles. This is exactly what the disciples discovered when they entered the tomb — the clothes collapsed and the head napkin slightly removed from the other bundle.

THE RESURRECTION, AN HALLUCINATION?

Some critics claim that the appearances of Jesus after His 'alleged' resurrection were psychic phenomena or hallucinations. Of course, hallucinations which are the apparent perception of an external object when no such object is present, are quite common. They are usually associated with neurotic or psychotic persons and modern medicine informs us that they obey certain laws.

First, only certain types of people are normally liable to such experiences, the more highly sensitive types, and even then, they generally have these experiences in the evening, night or early morning, but seldom in the day-time. However, as we have seen, Jesus is alleged to have appeared to a crowd of five hundred, to smaller groups as well as to individuals. Could all of these have been hallucinations, especially when he appeared in a variety of places at different times, in a room one evening, on a lake fishing trip one morning, on an afternoon walk in the country and during daylight in the mountains?

Second, hallucinations are highly individualistic since they emanate from the subconscious mind of the recipient. No two persons could have identical hallucinations unless their subconscious minds were identical. This law would appear to discredit the possibility of the experiences of these various groups being hallucinations.

Third, hallucinations are generally the culmination of desire or event, long expected and not unmediated. A lonely mother may have so longed for the return of her run-away son that she actually believes she sees him. But all the facts

emphasize that the disciples were far from expecting to see Christ alive. On the contrary they were a very sad, dejected, and thoroughly defeated group.

The more carefully it is studied, the more difficult it becomes for us to explain these experiences as 'hallucinatory'.

DESPERATION OR DARING

One of the most striking aspects of the resurrection is the influence which it exerted upon the disciples. Even the most cynical observer has to admit that there was a marked change. Following his death and burial, Jesus' disciples were despondent, disillusioned and desperate. All that they had hoped for seemed to have vanished. They had no idea that he would return to life, but when they encountered him alive they became aflame with conviction; cowards became heroes, weaklings became pillars of strength, and doubters were transformed into believers.

What has caused this change?

There can be but one explanation, Jesus had risen and was alive and the disciples had seen him.

FICTION OR FACT

Everything that Christianity declares stands or falls on the validity of Jesus' having returned to life after his death. If he is still dead then there is nothing to be gained by following him for he cannot fulfil any of the promises he made while he was alive — promises to give eternal happiness, purpose and meaning in life, and a capacity to love both God and man.

But, if he did return to life and is alive today, then he continues to be a person with whom we all have to reckon. We have to decide whether the claims he made about himself are true, whether his death as a representative of humanity and his resurrection are an adequate means of reconciling man to God.

If after considering his claims, we decide to reject them, we must also accept the consequences of so doing. For no man is forced to accept them but all must choose. To choose to accept the claims is to choose to follow him, to commit one's total personality to him and his way of life.

Bryan Cowling

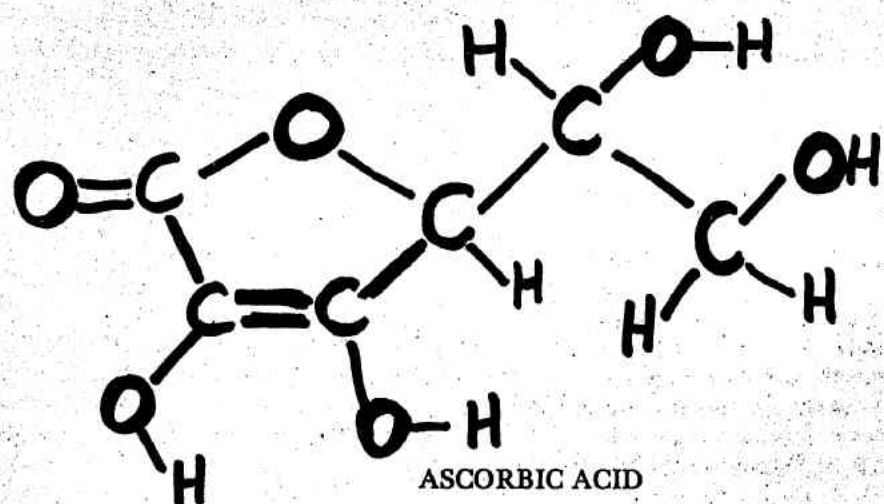
CARVER'S RHYMES



AUBREY BEARDSLEY
Salome:
The Eyes of Herod.

someone has stolen my grapefruit juice.
it was sitting there just a minute ago
amongst the damaged jonquils in a glass
i'd cooled for half an hour in the kelvinator
it had round ice-cubes in it
that made you imagine hail on your tongue in summer
and a spoon of slender bamboo
swirled like the pretzel-stick supports of a javanese verandah.
it was a nice glass.
you could hold it in your palm
and feel the heavy bit at the bottom —
a ship's keel in a sea of ascorbic acid.
and the colour of that glass was like melted afternoons
all mixed up with a tang of expectation.
i liked that glass.
i guess i'll never drink grapefruit juice again.

robert carver.



King Herod: Another Version

Herod lies sleeping — wine sings in his dreams,
Telling of satin girls and colonnades,
Of fluted waterfalls and marvellous screens
With images of all that's thought or made.

His belly wakes him — from his couch he views
The dying gardens and the cranes stopped slack
Above half-risen buildings; and he rues
The Roman clerks who take and kill and tax
And rob him of his dreams of amber halls.

"My doctors tell me little time is left;
So let me be a star till that day falls
And if not blind, at least I'll dazzle death."

— he thinks; and calls his sages to his bed.
He tells them of the pain that gnaws his heart:
"A kingdom is a body — I, the head,
Should have control of every limb and part;
This Census-bug is fed on human dross —
Remove the surplus and we kill the thing.
Go forth and tear the new-born, flesh from flesh —
No clerk shall be made greater than a king."

His sages: "Sire you know not what you seek!
We can send young men to the fields of war
To plough blood into earth; make rivers choke
With stinking corpses and call this (and more)
The Sacrifice of Valour. But you ask
For something more than those powers we profess—
Babies and furry animals all bask
In pity's warmth — their killing makes bad Press.
But maybe we can find some subtler plan
To win what we desire but circumvent
The People's censure."

Herod's smile expands —
He listens, grins and signals his assent.

And so new prophets come to the thirsting towns
Where the mythless people wait for a sign to believe;
And they tell them of pleasure-pools where cares may drown
And tax-concessions and villas by the Dead Sea.
And in the House of Convenience they set up scales
For weighing right and wrong; and words are forged
From instruments of art to swords that rail
In mocking truth.

The Palaces disgorge
Their subtle legions clad in Herod's green —
Their hands are soft as artists' but they show
Only one colour in their painted scene.

From house to house the soothing armies go
In search, with bags of rights and smiles of steel,
Till they come to a broken shed beneath a light
Where slow cows nod and munch their simple meal;
And the angels of darkness open their bags in delight
Until they see as they look beyond the door,
They've come too late : a child cries in the straw.

Robert Carver

The Field

Although you think I think the unicorn
you save your sugar-cubes for is just a horse
who plods — deaf to the orators of autumn —
it's not that simple: I also know a field
beyond a wall of stones where I have glimpsed
some far-away beast watching with mythic eyes —
only its head was misted so I couldn't see
if it had a horn or not.

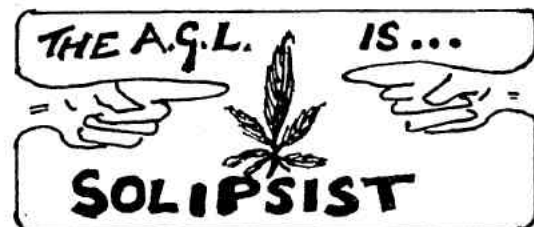
As for the horse —
head bent in the simplicity of faith
breaking stones in the mud with an iron plough —
the orators need only whisper louder
the infinities of earth and he will grow
not just a horn but wings on which to climb
to harvest amethysts in fields of spires.



Robert Carver

The Anti-Gravity League's page in

W O R O N I



Dear Sir,

Just who are these anti-gravity people and what do they think they're doing spreading this highly uncommendable HOO-HAH about Gravity? As a perfectly well-adjusted apple farmer I was shocked and horrified to see that one of my profession could have engaged in such nefarious activities. Recent theological evidence (Cabinosci, 1982) suggests different circumstances altogether. Picture this: Up to the year 1787 there was no actual natural or supernatural force controlling the direction of fall. This meant that all manner of things just milled around; sometimes up, sometimes down, wonderful! BUT!

One day, an unconventional lemming with a bigger dose of meglomania than all of the Liberals put together decided to drown himself in the vacuousness of outer space rather than in the ocean. FOOM!, he went. (He was also into sound effects.) This all caused no problems until the furry suicide-bent projectile crashed directly into God's rather copious midriff. (How difficult is it to miss something that's omnipresent?)

God then decided, under the influence of a bad mood, infinite wisdom and a sore stomach that his fascist dictatorship of the cosmos was not tight enough and yet another form of rigid social control had to be introduced to keep the plebs under thumb. To produce the desired effect of reducing to Absolutely Nothing the chance of being clobbered by any more mad mammalian missiles, God went down and in his Univoice commanded all matter to stay very close together, and as far away from Him as possible, under the threat of eternal damnation, etc. etc.

The masses were not pleased at all with being earth-bound, so to keep them quiet, God sent down his ill-favoured (and very, very, very stupid) second son Isaac. (This second son is not mentioned in the more popular versions of the Scriptures because this would cock-up the bit about being infallible.)

This son (who didn't even eat apples let alone grow them) was charged with selling the idea of gravity to the masses. His story went like this:

"*F=AM.M* ... you're not allowed to go wherever you damn well please Q.E.D."

Certain strange people took this to heart and to this day that incantation may be heard in Physics Departments everywhere.

Newton, meantime, had such a good time he named a constant after himself ($k = 9 \times 10^8$) and then pigged out on ephidrines. After this initial success, his attempts to convince all other animals of the soundness of this idea, resulted in him being mugged by 16 quails, 3 mongooses and a bee. Then an apple tree fell on him, and *that's* what gravity is all about.

So there,
Yours, Sigmund Halbeard

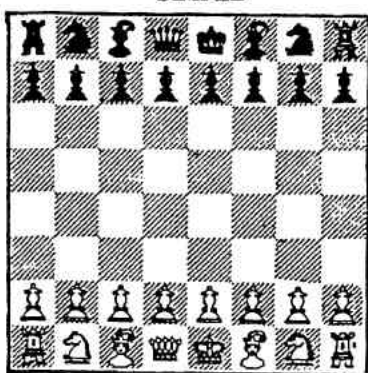
P.S. How is your chipmunk?

ROHAN FIRMINGER'S FUN & GAMES COLUMN

Hello again boys and girls. It seems to be really neat and lots 'n' lots of fun to talk to all you people out there in readerland, like you have I.Q.'s similar to those people who can't even keep simple campaign promises. Well, why fight it? Who out there has enough short-term memory left to remember what naughty old

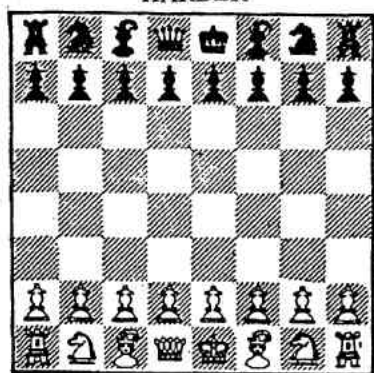
Uncle Rohan promised us when he wanted to play newspaperman, hmmm? No-one, huh? Well, he promised us a GREAT BIG crossword puzzle and a GREAT BIG chess problem. Where are they, hmmm? We don't know either. So we decided we'd give him a little hand since he can't even do that.

SIMPLE



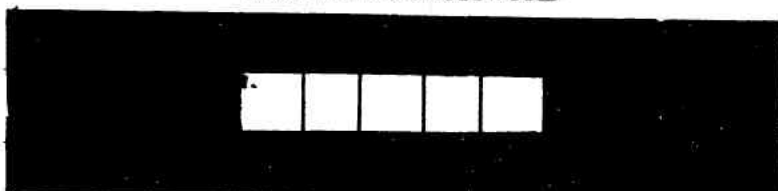
A chess board.

HARDER



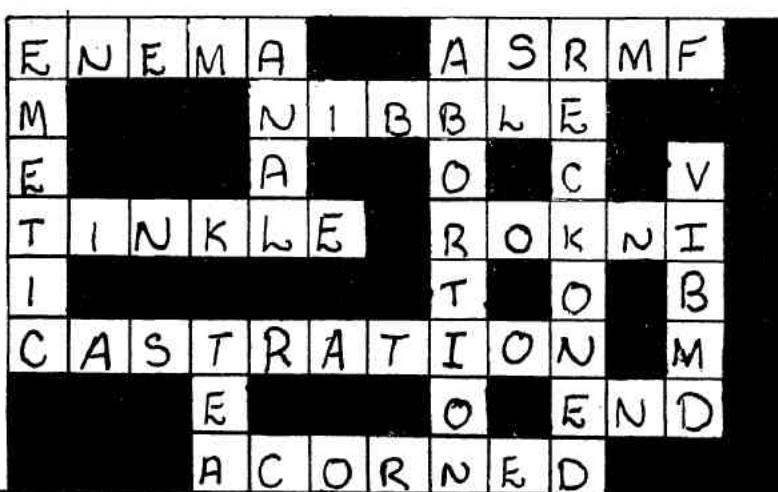
White to move, Black to mate in 37 moves.

THIS WEEK'S CROSSWORD



1. What is Rohan's first name? (Clue: Descartes was a duck.)

ANSWER TO LAST WEEK'S PROBLEM



THE COMB-DANDRUFF AFFAIR

The "mole" for the A.G.L. in the Science Faculty (in the fiendish disguise of a skulking first-year) has unearthed certain tapes purporting to be the minutes of a clandestine meeting of the so-called people-in-charge of the faculty.

These tapes have since been colloquially noted as the Comb-Dandruff tapes. They opened thus: "Since the Science Faculty is so good at estranging itself from the real world, we thought we'd go one illogical step further and physically, as well as mentally, castrate it." This being, of course, a referral to the recent construction of a 30-foot high wall around the entire faculty.

This wall is merely the culmination of a bizarre set of goings-on that started with a ritualized book-burning of all material in the Crawford Library that cannot be rote-learned. The next phase was the immersion of the entire Philosophy Department in 18 molar Hydrochloric Acid. This incident was referred to as "a harmless experiment to see if thinking and Science can go together, the outcome proving conclusively that they can't."

The tapes also reveal a proposal to move the entire faculty to "higher ground" (the Black Mountain Tower being a distinct possibility) after a forecast made by the head of the faculty with his "Little Wizard" weather-kit of "thunderly showers for the next 40 days and nights".

The closing moments of the tapes reveal in full the true purpose of the new wall and the mysterious toll-gate situated in the middle of Sullivan's Creek: "the toll to enter the faculty we have placed at a compulsory full-frontal lobotomy. The advantages of this will be obvious to students after they leave. The lobotomy will enable them to fit admirably into a life of mindless tedium in the Public Service. After all, where else is someone with a PhD in 'the Really Niggly Bits of Genetic Mountaineering' going to go?"

The transcript of the clandestine tete-a-tete ended with the following statements: "Too many unlobotomized people came in here expecting to rock the scientific world with their crackpot theories. Our own crackpot theories are more than adequate."

LIBERALS LEFT OUT

Did you realise that there is a special group of people on campus who have dedicated themselves to being boring; not just boring, I mean REALLY Tedious. These people are politicians and have learnt all their tiny "skills" necessary while their parents were still tickling their tummies and giggling nonsense in their ears (clearly the less skilful amongst them, particularly the Liberals, still go home occasionally to get their tummies tickled.)

These people are clearly ideologically unsound, since the only time they help decrease the gravity on campus is when the more intelligent students stare at them and giggle. (This is, by the way, a practice that we feel must be stopped! It's rude to stare and ruder still to giggle at those less fortunate than yourself.) Yet most of these people have some redeeming quality. For example, while the Deadly Serious Party has absolutely nothing intelligent to say, at least they say it in a quaint, faintly amusing sort of way, unsullied by the flickering of thoughts. The Left, I am informed, has intelligent things to say, but has problems actually saying them (it's too bad Marx didn't take into account the communication gap between high minded socialist intellectuals and everyone else. If he had, the left would know what to do and we would be living in Utopia.) There is however one group of politicians for whom I can find no excuse. I mean, why should the Liberal Society exist? They don't think, they don't act, they're not even funny! I mean they are too boring even to laugh at. Trying to make fun of them is like trying to satirize the sidewalk. All the Liberals at ANU seem to do is force feed themselves wine and cheese, and chitter sort of gleefully in one corner of the Bistro when yet another S.A. meeting is declared iniquorate. This is, by the way, a strange and exotic sight and well worth the time going to see on every second Wednesday evening. But of course if you came, the meeting wouldn't be iniquorate and the Liberals wouldn't chitter. But I am told that the disconsolate expressions on their faces and their obstructive manner when there is a quorum are just as spectacular. So we suggest you appear at the next S.A. meeting just to gawk at the Liberals. There are at least five of them and they are completely domesticated.



APRIL NO. 4 1984 W O R O N I